

JeHoVaH, YaHWeH, and the Lord-Jesus. By Dr. Nigel Lee

A study in the history of doctrine anent God's name *JHVH*



Above is a picture of part of a stained-glass window such as is occasionally found in some mediaeval churches. A friend once asked about the meaning of God's Older Testament Hebrew name (as in the picture). Should it be translated as 'Lord'? And what is the Hebrew pronunciation of this *tetragrammaton* [*JHVH*], at Genesis 2:4 and in Exodus [3:2-16 & 6:2]?"

I replied *JHVH* is probably to be derived from parts of the future and present and past participles of the Hebrew verb for "to be." **JeHoVaH** would then, as *Je-* + *-ho-* + *-vah*, be from *Jihyeh* + *Hoveh* + *Hayah*. It would thus mean the One Who always shall be Whom He is and always has been. See too John 8:58 and Revelation 1:4 & 1:8 & 4:8 & 11:17 & 16:5. Then, it would not originate from the vowels of 'A:*donaay* (the Hebrew word meaning "lord") - as especially modern Non-Christian Judaists and many other recent Non-Judaistic Scholars maintain, who thus confuse the word *JHVH*'s transmission with its origin.

Another (currently more usual) alleged derivation of *JHVH*, is from **YaHWeH**. This would mean: "He Who causes to exist and Who maintains in existence." That would emphasize not so much the unchangeability of God Himself from and unto all eternity (*cf.* Malachi 3:6) - but rather the dependent nature of all created existence upon the independent one true God's Own Being. *Cf.* Psalm 33:6-9 & Romans 4:17 & Hebrews 11:3.

JeHoVaH and *YaHWeH* - as distinct from their transmitted mispronunciations as 'A:*donaay* - both imply much the same. God alone is; so He does not ex-sist (or de-pend on anything else). And all else is not, but only ex-sists in Him Who alone is (Genesis 2:4f & Acts 17:26-28 & Colossians 1:16-17). For He "alone is **JEHOVAH**." Psalm 83:18.

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JHVH, whether originally pronounced *Jehovah* or *YaHWeH*, has been abbreviated in various ways - even in Holy Scripture itself. This is seen in many "**Jehovah**"-combinations into place-names in the Bible - such as in *Jehovah-jireh* or "*JHVH* shall provide"; *Jehovahnissi* or "*JHVH* is my banner"; and *Jehovah-shalom* or "*JHVH* is peace." Genesis 22:14; Exodus 17:15; Judges 6:24. Moreover, *JHVH* is seen also in the abbreviation *Yah* or "**Jah**" (as in Psalm 68:4). Again, also in Isaiah 12:1-4's **Jah Jehovah** or "the Lord JEHOVAH" and "Praise **Jehovah**." So too, of course, in *hallelu-Jah* (translated as "praise ye **the Lord**!") in Psalms 104:35 & 105:45 & 106:1 *etc.*

There are also the abbreviated "**Jeho**"-combinations. Thus: *Jeho-adah* or "*JHVH* unveils" in First Chronicles 8:36; *Jeho-addan* or "*JHVH* gives delight" in Second Kings 14:2; *Jeho-ahaz* or "*JHVH* upholds" in Second Chronicles 25:17; and *Jeho-ash* or "*JHVH* supports"

in Second Kings 11:21. So too: *Jeho-hanan* or "JHVH is gracious"; *Jeho-hoida* or "JHVH knows"; *Jeho-iachin* or "JHVH establishes"; *Jeho-iakim* or "JHVH sets up"; *Jeho-iarib* or "JHVH contends"; *Jeho-nadab* or "JHVH is generous"; and *Jeho-nathan* or "JHVH gives." So too: *Jeho-ram* or "JHVH is high"; *Jeho-shabeath* or "JHVH makes oath"; *Jeho-shaphat* or "JHVH judges"; *Jeho-sheba* or "JHVH swears"; *Jeho-shua* or "JHVH saves"; *Jeho-vah* or "JHVH is"; *Jeho-zabad* or "JHVH endows"; and *Jeho-zadak* or "JHVH is just."

There are also combinations with "**Jah**" - as an abbreviation of "JHVH." Such include: *Eli-Jah* alias Elijah, or "my God is JHVH"; *Jaazan-iah*, or "JHVH is hearing"; *Jaaz-iah*, or "JHVH is determining"; *Jahaz-iah*, or "JHVH reveals"; *Jah-mai* and *Jah-zerah*, or "JHVH protects"; *Ja-ir*, or "JHVH enlightens"; and *Ja-lon*, or "JHVH abides." Then there is also: *Jamlech*, or "JHVH is king"; *Ja-phlet*, or "JHVH causes to escape"; *Jares-iah*, or "JHVH gives a couch"; *Jekam-iah*, or "JHVH is standing"; *Jerem-iah* or "JHVH is He"; *Jer-iah*, or "JHVH is foundation"; and *Jesa-iah* alias *Jesha-iah*, or "JHVH is helper." Too, there is: *Jeshoha-iah*, or "humbled by JHVH"; *Jes-iah* and *Jesse*, or "JHVH is"; *Jezan-iah*, or "JHVH determines"; *Jezi-iah*, or "JHVH writes"; *Jezl-iah*, or "JHVH delivers"; *Jezra-iah*, or "JHVH is shining"; *Joshavi-iah*, or "JHVH is equality"; *Jos-iah*, or "JHVH supports"; *Josib-iah*, or "JHVH causes to dwell"; and *Josiph-iah*, or "JHVH adds."

Further, there are also combinations with "**Je**"-abbreviations. Such include: *Je-hoshua* or "JHVH saves." Also: *Je-hu* or "JHVH is He"; *Je-hucal* alias *Jucal* or "JHVH is able"; *Jeremai*, or "JHVH is high"; *Je-shishai*, or "JHVH is ancient"; and, of course, indeed quite preeminently, *Je-shua* or *Je-heshua* or *Je-sus*, meaning "JHVH saves."

Further, there are combinations with "**Jo**"-abbreviations. Thus: *El-jo-enai*, or "to JHVH are my eyes"; *Jo-ab*, or "JHVH is father"; *Jo-ahaz*, or "JHVH helps"; *Jo-ash*, or "JHVH supports"; *Jo-chebed*, or "JHVH is honour"; *Jo-ed*, or "JHVH is witness"; *Jo-el*, or "JHVH is God"; *Jo-hanan* and *Jo-(h)anna*, or "JHVH is gracious"; *Jo-iada*, or "JHVH knows"; *Jo-iakim* and *Jo-kim*, or "JHVH sets up"; *Jo-iarib*, or "JHVH contends"; *Jo-nadab*, or "JHVH is generous"; *Jo-nathan*, or "JHVH has or is given"; *Jo-ram*, or "JHVH is high"; *Josedech*, or "JHVH is righteous"; *Jo-shah*, or "JHVH is a gift"; *Jo-shaphat*, or "JHVH judges"; *Jo-shua*, or "JHVH saves"; *Jo-tham*, or "JHVH is perfect"; *Jo-zabad*, or "JHVH endows"; *Jo-zachar*, or "JHVH remembers"; and *Jo-zadak*, or "JHVH is great."

Finally, there are also **Jahu**-names like *Adoni-Jah(u)* - meaning: "JHVH is my Lord." Also: *Eli-Jahu* alias Elihu, or "to YHWH Himself"; *Yis Jahu* alias Isaiah, or "JHVH is helper"; *Mica-Jahu* alias *Mica-iah* (cf. *Mic-ah*) or "Who is like *Jehovah*?"; and *Nethan-Jahu* alias *Nethaniah*, or "JHVH gives."

In all of this, one thing is very clear. *Jah* and *Jahu* and *Jeho(vah)* and *Je-hu* all derive from the same divine name - JHVH.

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Some Scholars, trying to establish the original pronunciation of the *tetragrammaton*, rely on ancient Greek transcriptions and especially on Samaritan pronunciation traditions. From this, they conclude it originally must have been *YaHWeH* - or something close to that.

Yet neither ancient Greek transcriptions nor Samaritan pronunciations thereof can establish this rightly. Only reliable Hebrew manuscripts of the Older Testament can do so.

After all, the Greeks needed to be pierced with the inspired arrows of the Hebrews in order to get to know the true God (Zechariah 6:12f & 9:13 *cf.* Mark 7:26-29 & John 12:20-24) - not *vice-versa*! And, also for reasons of theological purity - one should be rather leary of depending on Samaritan traditions (especially in view of Second Kings 17:28-35 and John 4:22 & 8:48 *etc.*)!

Now most modern Scholars claim that the Hebrew Older Testament was originally written in consonants alone. They argue that the vowels in our present extant Hebrew manuscript copies thereof, were inserted first by the Judaistic Masoretic Scholars after the time of Christ's incarnation - and thenceforth so transmitted to and also by their successors.

They claim that Jesus, in His references to the "jot" and the "tittle" in Matthew 5:18, meant the smallest written consonant (or "jot") and even the smallest portion of such consonants (*viz.* what they call a "tittle"). The latter, they say, is in Hebrew script akin to the "spurs" which in English script would distinguish a "P" from an "R" or an "O" from a "Q."

Other Scholars, however, do not regard the "tittle" as that which is suggested above. Those other Scholars instead say that the "tittle" or *keria* is a mere dot, like a fullstop - akin to the point of a horn (or *keren* in the Hebrew).

In that case, what would the significance of such a dot or *ker-aia* alias point of a horn or *ker-en* be? It would then distinguish the Hebrew vowel *tserēe* (or the two-dotted "long-e") from the different Hebrew vowel *segol* (or the three-dotted "short-e") *etc.*

Hence, those other Scholars argue, Jesus meant that even the tiniest consonant or "jot" and the "tittle" (alias the tiniest dot-portion of a vowel) - would never pass away from the Law or the *Torah*. This would then mean that God Himself with His Own finger at Mount Sinai carved also vowels and every dot-portion thereof, as well as even the tiniest consonants, onto the original (and now-lost) Hebrew autograph of His very Own Ten Commandments.

By the latter, we mean the slabs of stone given to Moses by God around B.C. 1440. Significantly, God's name (whether *JeHoVaH* or *YaHWeH*) appears fully eight times - even just in that Decalogue alone.

However, subsequently to Sinai - the Israelites drifted away from the Mosaic Scriptures! That in due course resulted in their exile from the Near East, to Babylon. Even after the return of some of them under Ezra, and the completion of the Older Testament *Tanach* by the B.C. 400 time of the prophet Malachi - they again drifted away from God's Holy Scriptures!

Through either misguided reverence or superstition or both, Israelites (after Malachi) increasingly did not wish to pronounce the then-known name of God. Despite the permission to do so reverently (implicit in Leviticus 19:12) - they felt that their own Post-Mosaic (mis)interpretations of Exodus 20:7 and especially of Leviticus 24:16 required that the divine name *JHVH* revealed by God to Moses for man's use - should never be uttered by man.

That Judaistic error or superstition can be seen already in the Jews' own B.C. 270f translation of the Hebrew Holy Scriptures into the Greek *Septuagint*. There, some 6800 times, the word *JHVH* is rendered *Kurios* (meaning 'Lord'). And this tradition intensified particularly from A.D. 70 onward, after the final destruction of their temple in Jerusalem.

We have called these - "Post-Mosaic (mis)interpretations" of the Mosaic *Torah*. For Ancient Sicily's World Historian Diodorus Siculus [B.C. *circa* 60f] presents the name *JHVH*, as earlier pronounced by the Jews, as *Iaoo* ("Ya-oh").¹ Indeed, even the B.C. 20f Jew Philo himself relates² that the name *JHVH* was heard and uttered in the holiest of holies within the earthly temple. Too, Philo - a Jewish (Neo-)Platonist - called God *Ho Oon* ['He Who is'].

That is indeed somewhat reminiscent of 'The Being' of the earlier B.C. 400 Pagan Greek Philosopher Plato. But the latter, if (as is probable) aware of the highly-personal and purer Mosaic concept of *JHVH* "**Who is**" (thus *inter alios* Augustine) - had gone and amended it into his own rather impersonal Platonic concept of *to on* (alias '**that** which is').

Even the Judaistic *Talmud*,³ commenting on Judges 2:16 & Ruth 2:4, says that the spoken use of the word "*JHVH*" was permitted in greetings. There, this is said to be directed against the **Samaritan** Dositeic, who abstained altogether from using the name.⁴

Indeed, also the mediaeval Rabbi Moses Maimonides⁵ says that the name might indeed be called out by the high-priest on the day of atonement (*cf.* Leviticus 16 & 23). Also other priests might do so, when pronouncing the Aaronitic blessing (Numbers 6:23-27).

Yet throughout, the strongly non-rabbinical Hebrew Karaites or *Tanachic* Jews (whose predecessors seem to have gone back also to the Pre-Christian days of the Essenes and perhaps even to the very time of Solomon's son Rehoboam himself) have resisted all **rabbinical** misinterpretations. Notably, the rabbinical and Anti-Karaite modern Israeli *Encyclopaedia Judaica* (in its article *Karaites*)⁶ takes pains to present those ancient Bible-emphasizing and *Tanach*-upholding 'Proto-Protestant' Karaites Jews in a rather poor light.

"The Karaites themselves," it concedes, "trace their origin to the first split among the Jewish people at the time of Jeroboam" (*cf.* Second Kings 12:1 to 13:2f), and themselves claim that "the true Law had subsequently been preserved" precisely by the Karaites. "The discovery of the whole truth was the achievement of the exilarch Anan.... The principle established by Anan, as transmitted by Japhet ben Ali [the famous Karaite Scholar Halevy] 'Search thoroughly in the *Torah*!' - was designed to uphold the **Holy Scriptures** as the sole source of the Law....

"Rabbanite sources, on the other hand, give their own one-sided version of the emergence of Karaism - ascribing it exclusively to Anan's personal ambitions." They further attribute it "to the injury of his pride."

Recently, however, "the discovery of the documents of the Dead Sea Sect has given rise to much speculation as to the possible influence of that sect and its literature upon the early 'schismatics' who later merged into the Karaite sect.... The *Dead Sea Scrolls*...date from about the time of Jesus."

Later, even the Christian Church Father Origen around A.D. 217 found several ancient notices about the discovery of Jewish manuscripts in caves. Indeed, continues the *Judaica*, "fragments of the so-called *Damascus Document*...were found among the Dead Sea documents....

"Close parallels between Dead Sea and Karaite doctrines have been pointed out.... Added to all this is, of course, the common conviction [of Karaites] that this is the true Mosaic Faith.... Both sects [that of the Dead Sea and the Karaites] remained true to the mainstream of Jewish sectarianism, in its natural reaction to the prevailing majority of Jewry which acknowledged the authority of the post-biblical oral tradition." Note the *Judaica*'s very own words - not Scripture, but "post-biblical" and "oral" and "tradition" (emphases mine)!

Particularly volatile, if not slanderous, are the rabbinical *Encyclopaedia Judaica*'s statements: "In Eastern Europe, the Nazi *Einsatzgruppen* during World War II received orders to spare the Karaites, who enjoyed favorable treatment and were given positions of trust and authority with the German Occupation Authorities.... The behavior of the Karaites during the Holocaust Period, vacillated between indifference to the Jewish cause and some cases of actual collaboration with the Germans."

By "Jewish cause" above, the *Encyclopaedia Judaica* naturally means the rabbinical cause. In fact, it even states that when "the German authorities...queried the Rabbanite Scholars Zelig Kalmanovitch, Meir S. Balaban and Izthak Schipper on the origin of the Karaites..., all three gave the opinion that the Karaites were not of Jewish origin [*sic*].... The basic disagreement between the Karaites and the Rabbanites over the authority of the postbiblical oral tradition, and the unshakable conviction of the Karaites that their teaching represented the pure original Mosaic Faith, made attempts at reconciliation anything but hopeful" (emphases mine).

Yet according to Gratz College's Rabbi Solomon Grayzell, ⁷ Karaism is "a sect within Judaism which rejects **talmudic** authority.... Karaism originated among the Babylonian Jews.... Large numbers of Babylonian Jews had shown rebelliousness against the burdens imposed by rabbinic law.... Adherents were advised to spurn tradition, but to search for truth in the Bible.... They became known as *B'neey Mikrah* or *Karaim*, 'Readers of the Scriptures' - while the adherents of tradition came to be known as Rabbanites, adherents of the rabbis. The attack of Karaism...had a wholesome effect on Jewish thought. It brought about...a purging of Judaism from many superstitions" (emphases mine).

Helpful too is Dropsie College's Professor Dr. Joseph Reider's article 'Bible' - in *Vallentine's Jewish Encyclopaedia*. There, he writes:⁸ "With regard to the origin of the various books of the Bible, Jewish tradition as incorporated in the Talmud (*Baba Bathra* 14b ff.) maintains that Moses wrote his own book (*i.e.* the *Torah* or Pentateuch).... The Men of the Great Synagogue wrote [subsequently].... Ezra wrote his own book, and the genealogies of the book of Chronicles....

"Higher Critics, on the basis of internal evidence (such as **change of divine names**[], repetitions..., differences of vocabulary and turns of speech *etc.*) - formulated their own theory as to the composition of the books of the Bible. With regard to the Pentateuch or rather Hexateuch (since the book of Joshua is included in it), they claim that it is composed of four different sources or documents. [Thus:] J or Jahvist, because it makes use of the divine name *YHWH*; E or Elohist, employing the divine name *Elohim*; D or Deuteronomy[-ist], confined chiefly to the book of that name; and P or Priestly Source, running through the Pentateuch but evident chiefly in the book of Leviticus." Emphases mine - F.N. Lee.

Reider continues: "The Jahvistic document is supposed to have been a Judaeen account of the Israelites from the beginning of the world to the conquest of Canaan, composed by a prophet about 850 B.C. in the southern kingdom of Judah.... Finally, all these four documents [*viz.* the Jahvist and the Elohist and the Deuteronomist and the Priestly] are declared to have been woven together into one composite whole, the present Hexateuch, by an adroit editor *circa* 400 B.C....

"[However,] the claim that alphabetic writing was unknown in the days of Moses, is refuted by the discovery of the Sinaitic inscriptions going back to the eighteenth century B.C., and the Ras Shamra texts to the fifteenth century.... The Karaist sect...arose...in protest against the extravagant deductions from the Bible made by the Rabbis. Though the breach between the Karaites and the Rabbanites was never bridged, the warning of the former against extravagant interpretation of the Scriptures was heeded [later] by the latter, and [t]henceforth the tendency toward a literal interpretation of the biblical text makes itself felt."

Rabbi Reider then goes on to deal with the "Masoretic Text." There he alleges: "As long as the Jewish State was in existence and Hebrew was a living language, there was no need for rules and regulations concerning the proper reading and pronunciation of the Scriptural text. But with the fall of the Second Commonwealth [in A.D. 70] and the dispersion of the Jews to all parts of the world, it became necessary to fix once and for all the correct reading of the biblical text so as not to admit any misunderstanding or misinterpretation. Since the text was largely consonantal and continuous, it became imperative to devise some means of vocalization.... A more rigid fixation of the text came with the Masorites, whose activity extended from the sixth to the ninth century [A.D.]. Following the clue of the Eastern Syrians, they devised a complete system of vocalization."

Note here Rabbi Professor Reider's own words that before and until A.D. 70 "the text was largely consonantal and continuous"! Those very words of his, implicitly concede that there were also at least **some vowels** **also** prior thereto in the Pre-Masoretic Text which he says was only "**largely** consonantal" but yet still "**continuous**."

In other words, some of the **vowels** too were "**continuous**" even in the Hebrew *Tanach*'s transition from the Pre-Masoretic to the Masoretic and then to the Post-Masoretic Text. The Masorites, Rabbi Reider implies, **did not invent the original vowels** in the Hebrew *Tanach*. They only "devised a **complete** system of vocalization" (emphases ours). Cf. too the *Westminster Confession of Faith*, I:8!

Contemporary Judaistic Rabbis maintain that Judaists by A.D. 70 [with their rejection of *Jehovah-Jehoshua*-Jesus as the Messiah] - lost the vowel-sounds of the word *JHVH*. Shortly after that, having repudiated the Newer Testament and the Messianic *Jehovah*-Jesus, the Judaistic Synod of Jamnia/Jabneh (*circa* 95 A.D.) - recognized a canon of 39 books in the Older Testament; jettisoned their completion at Calvary by the Newer Testament and its 27 books; thus denied the 66-book canon; and developed the convention of justifying the writing down of the word *JHVH* as *Jehovah*, by allegedly transferring to it the vowels of '*A:donay*'.

In Judaism's opinion, that is how - soon after that - its "**unpronounceable**" word *Jehovah* crept into the later *Masoretic Text*. Yet this was a **Post-Christian** Judaistic **reaction against** God's incarnate **revelation of Jehovah-Jesus - to true Hebrews** alias "**Israelites indeed**" and other **Christians** just a few decades earlier! John 1:47-49 and Romans 2:28f & 11:16-36.

The great Protestant Scholar Rev. Dr. Ernst Würthwein, Professor of Old Testament in Marburg, wrote:⁹ "According to **Josephus** [the famous A.D. 75f Judaistic Historian], one mark of the sacred writings of the Jews is that **their wording is unalterable**. Care had therefore to be taken to ensure that no errors should creep into the sacred writings, and any which did slip in must be discovered and removed. This was the function of the Masora....

"The Hebrew manuscripts of the Middle Ages give a remarkably unified picture of the text.... The employment of **vowel**-letters [or 'pointing'] is **very ancient**. They may already be found in use, though sparingly, in the Siloam inscription and in the Lachish ostraka....

"**The Karaite movement**, whose influence on the intellectual life of Judaism seems to have been of great significance, **led to a flowering of Masoretic activity**.... About 1000 [A.D.], the Karaite Hadassi declared that God had not created the *Torah* without pointing - a view which [the great Protestant Hebraist] Johann Buxtorf the Elder (1564-1629) revived.... It must be remembered that the Masoretes did not follow their own ideas in vocalising the text, but endeavoured to express exactly the tradition they had received." (All emphases mine.)

It is also interesting to note that where the names *Adny JHVH* occur together in Genesis 15:2 and Ezekiel 14:16, the Masoretes vocalize them respectively as '*A:donaay J^e:hvih*' and '*A:donaay J^eh^evih*' - where the King James Bible translates this respectively as "Lord GOD" and "the Lord GOD." Some suggest this means that *JHVH* has here been vocalized with the vowels of '*E:lohiym*' rather than with the vowels of '*A:donaay*'. They further suggest that this creates a considerable problem to those who would here read *J^ehovah* rather than respectively *J^e:hvih* and *J^eh^evih*.

Yet that problem is not really critical, provided such *J^e:hvih* and *J^eh^evih*, like *JeHoVah* and *YaHWeH*, are nevertheless still to be derived from the participles or the imperfect tense of

the verb "to be" (*hayyah*). The theory that these renditions are to be derived rather from the vowels in '*E:lohiym*', would then rest more on Judaistic presuppositions than on semantics. Unless, of course, one were to regard *Jehovah* '*E:lohiym*' as being equivocal even from Genesis 2:4 onward. And that, in turn, would then open up some very interesting and still deeper perspectives.

Of course, even the name "Lord" is so important for God - that it is preserved on almost every single page of the original Greek Newer Testament, referring back to *JHVH* in the Older Testament alias the Hebrew *Tanach*. Indeed, even the name "Lord Jesus" in the Newer Testament actually **means**: "*Jehovah*-saves."

Thus the name "Jesus" itself again emphasizes the entire Older Testament, and especially Exodus 3:6-14 & 6:2-3 & 20:2-11f as its very heart. Also, Christ's Own words in John 8:58 so teach. As too do Christ's and the Apostle John's words in Revelation 1:4-18 & 2:8 & 4:8 & 11:17 & 16:5 & 21:6 & 22:13-21.

Particularly in post-incarnational times, then, the Masores alias the Judaistic Masoretic Scholars, and especially their successors - manufactured new copies of the Older Testament to replace those which were constantly wearing out. **Some** of them claimed to have borrowed the vowels of the Hebrew word '*A:donaay*' and to have inserted them between the consonants of *JHVH*, and thus wrote it down as *JeHoVaH*. Yet when they later read it out loud from such new copies, they pronounced it neither as "Jehovah" nor as "YaHWeH" but (either erroneously or superstitiously) only as '*A:donaay*' ("Lord") or '*A:don-Shem*' ("Lord the Name") or *Shema* ("Name") or something similar.

Be that claim as it may! Naturally, **if** the autographs of *JHVH* in Genesis 2:4f and especially at Exodus 3:13-16 & 6:2-3 were to have been vowelled **originally**, in the same way the later Masoretic Scholars vocalized it (as **now written** there) - that would **settle** the primordial reading of *JHVH* to have been *JeHoVaH* rather than *YaHWeH*. Then, even the later Masoretic transcription thereof would (at least partially) be correct.

Too, the immediate contexts of the classical texts Genesis 2:4 and Exodus 3:13-16 seem to favour the pronunciation *JeHoVaH* rather than *YaHWeH*. For those passages seems to be stressing the **unchangeability** of *JHVH* (as *JeHoVaH*) - rather than there teaching that He is the sole Cause (as *YaHWeH*) of the **created** existence of our changing universe.

Now contrary to general belief today, quite a few competent Scholars maintain that the Hebrew Older Testament was originally written also with vowels, and that the **vowels** of the later Masores (and **perhaps** too some of the fallible Masoretic reading traditions) thus rested on a much older and purer tradition (written also with **vowels**). Thus: Origen; Jerome; the Buxtorffs; Gerard; Glassius; Flaccius Illyricus; Junius; Polanus; Voetius; Ussher; Lightfoot; the converted Judaist and Hebrew Christian John Isaac; Radulphus Cevallerius; and John Owen. Thus also the *Formula Consensus Helvetica* of J.H. Heidegger, Francis Turretine, and Luke Gernler. And so too Leusden, Whitaker, Hassret, Wolthuis, Gill, J.F. von Meyer, Stier, Hoelemann, Dabney, and Ella. This enhances the likelihood of the pronunciation *Jehovah*.

According to the erudite Puritan Rev. Dr. John Owen, the view that the Hebrew originals were not vowelised but were unpointed - was a sixteenth-century **innovation** of the Judaist Elias Levita. It was propagated then and thereafter also by the Romanists.

Levita used his new theory (contrary to earlier Judaistic arguments in favour of original pointing) to try to judaize Christians - by making them dependent on the early-mediaeval Jewish *Talmud* in order to arrive at the true meaning of the Older Testament. Romanists used the same argument to try to get Judaists and Muslims and also Protestants to depend solely on the dogmas of the Papal Church in order to understand all revealed truth.

"**Elias Levita**," wrote Owen,¹⁰ "broached a **new** opinion...not at all received among the Jews nor...once mentioned by Christians before. Namely that the points or vowels...used in the Hebrew Bible, were invented by some critical Jew or Masorete living at Tiberias about five or six hundred years after Christ."

Later, also Schultens and Michaelis contended that at least some of the very many Hebrew **vowel**-marks had been in use from the **earliest** ages of that language. Indeed, even the critical Eichhorn and Gesenius tended to think that some of the points existed prior to the *circa* A.D. 345f famous Christian Church Father Jerome of Bethlehem, and were probably even Pre-Talmudic.

These opinions seem to me to be correct. On this point, see my own polemic article titled *Bible and Qur'an*.¹¹

Yet even on this vowel-presupposition, the **original** pronunciation of *JHVH* is still not altogether transparent. For we today still have the problem of certainty about the "vowels" in *JHVH*. Nevertheless, *JeHoVaH* (= He Who was and Who is and Who shall be) and to a lesser extent *YaHWeH* (He Who causes to ex-sist and Who keeps in ex-sistence) both well reflect the meanings of Exodus 3:14 & 6:2f and Revelation 1:4 & 1:8 & 2:8 & 4:8 & 11:17 & 16:5.

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We now consider something of the history of the Church's understanding of the word *JHVH* ever since degenerating Judaists became silent anent its pronunciation and even about its real meaning - after *JHVH*'s incarnation and manifestation as the only Saviour Jesus Christ. Here we shall consider evidence from the twenty centuries of the post-incarnational Church's understanding of the way in which the Older Testament Church (Acts 7:30-37) understood *JHVH* before His incarnation - and how we too should understand it.

Already at Acts 4:1-31 & 5:24-42 & 13:44-48 & 19:6-9 and Romans 11:7-17 and Revelation 2:9 & 3:9 *etc.*, reactionary Judaism went its own way. That way was separated from the Hebrew Christian Church as the true continuation of Older Testament Israel (into which more and more Gentile Christians and ultimately also converted Judaists would later be grafted). See Acts 8:1 to 11:27f and Romans 11:11-32.

It is important to remember that Jesus and His Apostles were never Gentiles. All of them were 100%-kosher Hebrews. Until Acts 8, neither converted Samaritans nor even Proselytes to Judaism ever joined the Apostolic Hebrew Church. Indeed, no Gentile ever joined it until Acts 10 or 11 (*cf.* 15:7-32 & 16:4-5 and 19:8-10).

The initially 100%-Hebrew earliest Christian Church embraced the Lord Jesus as *Jehovah*. Reactionary Judaism rejected Jesus. Indeed, not at all without significance, it then also became totally mute even as regards the very word *JHVH*. How very telling!

One of the first Post-Biblical extant Christian writings, is Ignatius of Antioch's *Epistle to the Magnesians* (written probably around A.D. 100f). There he states¹² that "those who were conversant with the ancient Scriptures, came to newness of hope - expecting the coming of Christ. As the Lord [Jesus Christ] teaches us, when He says: 'If you had believed Moses, you would have believed Me; for he wrote about Me!' [John 5:46f]. And again: 'Your [fore]father Abraham rejoiced to see My day - and he saw it, and was glad. For before Abraham was, I am!' [John 8:58 *cf.* Exodus 3:14]."

In his *circa* A.D. 125 *Apology*, the Christian Aristides of Athens asserts:¹³ "When I saw that the universe and all that is therein is moved by necessity, I perceived that the Mover and Controller is God.... The Self-same Being, then, Who first established and now controls the universe - Him do I affirm to be God, Who is without beginning and without end, immortal and Self-sufficing."

Still less than a century after the completion of Holy Scripture, in his *circa* A.D. 150f *Dialogue with the Jew Trypho [and other Judaists]*, we encounter the Samaritan Christian Justin Martyr. There, he declared:¹⁴ "Permit me...to show you from the book of Exodus how this same One Who is both Angel and God and Lord and man, and Who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush and conversed with Moses!...

"These words are in the book which bears the title of Exodus [2:23 & 3:2-16]: 'And after many days the king of Egypt died and the children of Israel groaned by reason of the works.' And so on - until 'Go and gather the elders of Israel! And you shall say to them "The Lord God of your fathers - the God of Abraham, the God of Isaac, and the God of Jacob - has appeared to me!"'

"In addition to these words, I went on: 'Have you perceived, [Judaistic] sirs, that this very God Whom Moses speaks of as an Angel Who talked to him in the flame of fire, declares to Moses that He is the God of Abraham?' [Exodus 3:2-4].... Now assuredly, Trypho, I shall show that in the vision of Moses - this same One alone Who is called an Angel, and Who is God, appeared to and communed with Moses.

"For the Scripture says thus: 'The Angel of the Lord appeared to him in a flame of fire from the bush.... He sees that the bush burns with fire, but the bush was not consumed.

"And Moses said, "I will turn aside and see this great sight, for the bush is not burnt!" And when the Lord saw that he is turning aside to behold - the Lord [*JHVH*] called to him out of the bush."

Further, Justin Martyr¹⁵ not only cites God's name in Exodus 3:14 as 'I am Whom I am.' He also makes it plain that such was also 'the God of Abraham and the God of Isaac and the God of Jacob'.... This signified that they, even though dead, were yet in existence and are men belonging to Christ Himself" - the great 'I am' of John 8:58.

Moreover, in his *Hortatory Address to the Greeks*, Justin again mentions¹⁶ "that God had said to Moses, when He was about to send him to the Hebrews, 'I Am that I Am.'" Here - referring to 'I Am' - Justin says "Ho Oon" (alias 'the One Who is'). Justin does not say that merely 'to on' - alias that which ex-sists - shall send Moses. Nor does he say that either He or 'that which causes' [alias *YaHWeH*], shall send Moses. Nor does Justin here even say that 'the One Who causes all things to keep on ex-sisting' [alias *YaHWeH*], shall send Moses.

Says Justin: "He is one, and unique. As He Himself...testifies when He says, 'I God am the first' [I am'] - and...'beside Me, there is no other God' [Isaiah 44:6]....

Justin continues, regarding *JHVH*: "He says [to Moses] 'I am The Being.'" 'I am' Jehovah. Here, says Justin, one finds *JHVH* "manifestly contrasting Himself, 'The Being,' with those who are not" - and which are but 'non-beings' that are not. Such are not, and merely ex-sist. Or, alternatively, they don't even ex-sist - at all (cf. First Corinthians 8:4f).

JHVH, Justin goes on, "said to Moses: 'I am The Being.' So that, by the participle 'Being' - He might teach the difference between God Who is, and those who are not."

That is then the difference "between the God-Being [on the one hand], and non-beings" [on the other] which merely ex-sist. Indeed, some of the latter do not even ex-sist or as much as have any actuality at all. And even if such were to exist, they would still necessarily be dependent upon God's own unique and 'non-existent' Being.

The A.D. 180 Irenaeus of Lyons takes this a step further, in his great work *Against Heresies*. There,¹⁷ he states that "there is one God, the Creator... Nor is there anything either above Him, or after Him... He is the only God, the only Lord.... And He Himself commands all things into existence.... There is [but] one Being....

"God is, not as men.... He is a simple uncompounded Being...and altogether like and equal to Himself.... God, being all Mind and all Logos [or Word] - both speaks exactly what He thinks, and thinks exactly what He speaks. For His thought is Logos, and Logos is Mind [cf. John 1:1-18].... God bestows life and perpetual duration...so that even souls which did not previously exist, should henceforth endure.... I speak concerning the creation and the continued duration of the soul."

However, as regards God Himself: "In the Hebrew language, diverse expressions occur in the Scriptures - such as *Sabaoth*, *Elo[h]ee*, *Adonai* and all other such terms.... All

expressions of this kind are but announcements and appellations of one and the same **Being**.... The appellation *Adonai*...denotes what is nameable.... The word ***Jaooth*** [or *Ja[h]ovoth* alias *Jehovah* or *JHVH*], when the last syllable is made long and spirated, denotes 'a **predetermined** measure'... All the other expressions likewise bring out the title of one and the same **Being**; as for example [in English] '**The Lord**'....

"No other is named as God or is called Lord, except Him Who is God and Lord of all - Who also said to Moses, '**I AM** THAT I AM' [Exodus 3:14].... When the Son speaks to Moses, He says, '**I am** come down to deliver this people' [Exodus 3:8 cf. John 8:58 & Acts 7:30-38].... Also Isaiah [43:10] says: "**I am** also witness," says the Lord God, and the Son Whom I have chosen, so that you may know and believe and understand that **I AM**'.... Elijah too...directed them [the Israelites] to that God upon Whom he believed and Who was truly God - Whom, invoking, he exclaimed '**LORD** God of Abraham, God of Isaac, and God of Jacob; hear us today; and let all this people know that **You are** the God of Israel!' [First Kings 18:36].... John 8:58 [cf. Exodus 3:13-16].... As He **was** from Abraham, so did He exist also **before** Abraham [John 8:59].... So **He is** the Son of God and **Lord of the universe**!"

The A.D. 190 Clement of Alexandria¹⁸ says that "God **is** one, and **beyond**.... God, Who alone truly **is** - 'was and is and is to come' [cf. Revelation 4:8]; in which **three divisions of time is the One name Who is** (*Ho Oon*) [compare **Jehovah** and also Exodus 3:14].... And that He Who alone is God, is also alone and truly righteous - our **Lord** [Jesus] in the Gospel itself shall testify, saying 'Father, I will that they also whom You have given Me be with Me where **I am**, so that they may behold My glory [John 17:24f]!"

Elsewhere,¹⁹ Clement adds that the B.C. 400 "Plato the philosopher [was] aided in legislation by the [B.C. 1440f] books of Moses.... **Law** is the opinion which is good. And what is good, is that which is true. And what is true, is that which finds 'true **Being**'.... '**He Who is**,' says Moses [Exodus 3:14], 'sent me.'"

Here, Clement's *JHVH* of Exodus 3:14 is not just implicitly 'the One Who causes all things to ex-sist' [or *YaHWeH*]. He is, explicitly, "the One...Who **is**" - Who "was and is" and shall be (**Jehovah**) in Whom "**three divisions of time is the One**" Whose 'is-ness' is contained totally within Himself. Such, then, to Clement, is the "**I am**" of Exodus 3:14.

Indeed, Clement of Alexandria - in describing the furniture in the tabernacle during earlier Mosaic times - actually says: "There is the veil of the entrance into the holy of holies. Four pillars there are, the sign of the sacred tetrad of the ancient covenants. Further, the mystic name of four letters which was affixed to those alone to whom the adytum was accessible, is called *Iaoue* ['Ja-oh-ve']. This is, interpreted, 'Who **is** and shall **be**'" ²⁰ (alias *Jehovah*) - and **not** merely 'He Who causes and keeps in existence' (alias *Yahweh*).

Around A.D. 200, Tertullian of Carthage wrote²¹ that before Christ's incarnation, even "the name of 'God the Father' had been published to none. Even Moses, who had interrogated Him [Almighty God] on that very point - had heard a different name" [*JHVH*]. Exodus 3:13-16.

The A.D. 240 Origen of Alexandria stated²² that "in Him Who truly is, and Who said by Moses '**I am** Who I am' - all things whatever...ex-sist [Exodus 3:14].... Moreover, nothing in the Trinity can be called greater or less - since the Fountain of Divinity alone contains all things by His Word....

"The Spirit of His mouth sanctifies all things.... That which is called the gift of the Spirit is made known through the Son - and operated by God the Father...regarding the Unity of the Father and of the Son and of the Holy Spirit....

"So that those whom He has created, may unceasingly and inseparably be present with Him Who is - it is the business of wisdom...to bring them to perfection.... By the renewal of the ceaseless working of Father [and] Son, and Holy Spirit in us...shall we be able at some future time...to behold the holy and the blessed life...while we ever more eagerly and freely receive and hold fast the Father and the Son and the Holy Spirit....

"Have you not read what was spoken by God to Moses: '**I am** the God of Abraham and the God of Isaac and the God of Jacob' [Exodus 3:6-16]?.... '**I am** God, and besides Me there is no God!' [Isaiah 45:6]."

In his tome *Against Celsus* (the Pagan Anti-Christian) Origen gives the name of *JHVH* as *Iaoia* ("Ja-oh-ia" or "Ja-oh-va").²³ There, he says:²⁴ "The utterances of Him Who is God the Word, Who was in the beginning with God, shall by no means pass away.... According to Celsus, God Himself is the reason of all things; while according to our view, it is His Son of Whom we say in philosophic language - 'In the beginning was the Word, and the Word was with God, and the Word was God'.... The Lord...is Christ Himself...Who is 'the Word Who was in the beginning...with God and Who was God' [John 1:1].... For we believe Himself, when He says - 'before Abraham was, **I am**' [John 8:58]."

In his *Commentary on John*, Origen writes:²⁵ "In the beginning the Word - **God** the Word.... John...makes Him say, '**I am** the Light of the world' [8:12]; '**I am** the way and the truth and the life' [14:6]; '**I am** the resurrection' [11:25]; '**I am** the door' [10:9]; '**I am** the good Shepherd' [10:14] - and, in the Apocalypse, '**I am** the Alpha and the Omega, the Beginning and the End, the First and the Last' [Revelation 22:13]....

"Our Saviour teaches that He is, when He says: '**I am** the way and the truth and the life' [John 14:6].... He says, '**I am** the resurrection' [John 11:25].... Christ says: '**I am** the door' [John 10:9].... I consider...that the Beginning (*Archee*) of real existence, was the Son of God saying - '**I am** the Beginning and the End, the Alpha and the Omega, the First and the Last' [Revelation 22:13]....

"He declares Himself, in these words [John 12:13], to be their Master and **Lord**: 'You call Me Master and **Lord**; and you say well; for so **I am**!'.... In the Apocalypse of John, too, He says [Revelation 1:18]: '**I am** the First and the Last, and the Living One.... Behold, **I am** alive for evermore!' And again [Revelation 22:13]: '**I am** the Alpha and the Omega, the First and the Last, the Beginning and the End'....

"**The Angel of the Lord** appeared in a flame of fire. And He said: '**I am** the God of Abraham and of Isaac and of Jacob' [Exodus 3:2-16]. But Isaiah [9:6] also says: '**His name is called Angel** of Great Counsel.' **The Saviour, then, is the First and the Last**.... We may also notice...from the name ascribed to God in Exodus [3:14-15]: 'For **the Lord** said to Moses "**I am**" - that is My name'.... Hence 'Abraham rejoiced to see the day of Christ; and he saw it, and was glad ' [John 8:56-58]."

Around A.D. 257, Novatian of Rome wrote²⁶ of God that "He Himself, containing all things, has nothing vacant beyond Himself.... He has not any beginning.... He is always eternal, because nothing is more ancient than He....

"He has no time.... He does not come to an end.... It may truly be said that God is that which is such that nothing can be compared to Him.... He says by the prophet [Isaiah 45:22]: '**I am God**, and there is none beside Me'....

"It is said 'of Him and through Him and in Him all things exist' [Romans 11:33]. For all things are by His command, because they are of Him; and are ordered by His Word, as being through Him; and all things return to His judgment, as in Him expecting liberty when...corruption shall be done away....

"He says: '**I am God**, I do not change' [Malachi 3:6]... Whatever it be in Him which constitutes Divinity, must necessarily always be maintaining.

"And thus, He says '**I am** Whom I am' [Exodus 3:14 *cf.* John 8:58]. For what He is, has this name because it always maintains the same quality of Himself. For change takes away the force of that name 'Whom **I Am**.' For whatever at any time gets changed, is shown to be mortal in that very particular which is changed.... [Jesus] Christ...said: 'Before Abraham was, **I Am**' [John 8:58 *cf.* Exodus 3:14].... Christ, although He was born of Abraham, says that He **is** before Abraham....

"He does not deceive.... He is also God.... He did not deny Himself to be God, but rather He confirmed the assertion that He was God.... For He wishes that He should thus be understood to be God."

About 260 A.D., Gregory Thaumaturgus of Neo-Caesarea wrote²⁷ that "the Son of God...is before the ages.... He Who **is** before the ages, is the same with Him Who appeared in these last times.... The Lord [Jesus] Himself says: 'Before Abraham was, **I am**' [John 8:58 *cf.* Exodus 3:14]."

In his early work *Preparation for the Gospel*, Eusebius of Caesarea wrote about the *circa* fourteenth-century B.C. Phoenician Historian Sanchuniathon - who lived just after Moses. Sanchuniathon had been mentioned also by the B.C. 20th Scholar Philo Judaeus.²⁸ Eusebius in turn states²⁹ that Sanchuniathon pronounced '*JHVH*' as *Ueuoo* ("Jeu-oh").

Eusebius wrote his *Church History* about one year before the doctrine of the Trinity was authoritatively proclaimed by the Council of Nicaea in A.D. 325. In that writing, Eusebius

claimed³⁰ that "in Christ there is a twofold nature.... In this way will the antiquity and divinity of Christianity be shown....

"You will perceive...that this was no other than He Who talked with Moses.... And He said to him, 'I am the God of your fathers - the God of Abraham and the God of Isaac and the God of Jacob!'" Exodus 3:4-14 *cf.* John 8:58.

In that same year 324, Constantine (the first Christian Emperor of the Roman Empire) professed³¹ that "God the Word...has ordered all things... The Word, being God Himself, is also the Son of God.... God is indeed only One.... He who is wise, will recognize the Cause which regulates the harmony of creation. Nothing exists without Cause.... The Cause of existing substances, preceded their existence....

"The world and all things it contains, exists.... Christ is the Cause of preservation.... It must be the very height of folly to compare created things with the Eternal!"

"The Latter has neither beginning nor end.... The former, having been originated and called into existence..., receive a commencement of their existence at some definite time.... Hence it behoves all pious persons to render thanks to the Saviour.... He is the Supreme Judge of all things, the Prince of Immortality, the Giver of everlasting life."

After the Council of Nicaea in A.D. 325, the *Constitutions of the Holy Apostles* declared³² that "Jesus Christ" is "Him that Moses saw in the bush [Exodus 3:2-14].... Our eternal Saviour the King...Who alone is almighty and the Lord God of all beings...and the God of Abraham and of Isaac and of Jacob...spoke to Moses...at the vision of the bush: 'I am He Who is; this is My name for ever, and My memorial for generations of generations' [Exodus 3:14-15]."

The great hero of that Council of Nicaea was the great Christian Theologian Athanasius of Alexandria. In his own paper for Nicaea, he wrote³³ that "we believe in One God - the Father Almighty, the Maker of all things. And [we believe] One Lord Jesus Christ the Word of God, God from God...before all the ages, begotten from the Father.... And we believe also in One Holy Ghost.

"We believe Each of these to be.... As also our Lord, sending forth His disciples for the preaching, said: 'Go teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost!'"

In his *Against the Heathen*, Athanasius points³⁴ to "God, Maker of all and King of all, Who has His Being beyond all substance.... God...made it thus by His Own Word, our Lord Jesus Christ." And in his *Deposition of Arius*, Athanasius adds³⁵ that "the Apostle has said: 'Jesus Christ is the same - yesterday, today, and for ever' [Hebrews 13:8]."

Elsewhere, Athanasius states³⁶ that in Isaiah six and Revelation 4:8, "the 'Triad...is one and indivisible and united without confusion.... 'Holy, holy, holy' - proves that the Three Subsistences are perfect. Just as in saying 'Lord' - they declare the One Essence.... To Him

belongs the kingdom - even to the Father, Son and Holy Spirit now and for ever!" And also in his *Defence of the Nicene Definition*, he explains:³⁷ "When then He says 'I am that I am' and 'I am the Lord God' [Exodus 3:14-15 *cf.* too 20:2], or when Scripture says 'God' - we understand nothing else by it but the intimation of His incomprehensible essence itself; and that He Who is spoken about, is."

In his voluminous *Four Discourses against the Arians*, Athanasius adds:³⁸ "In the beginning was the Word, and the Word was with God, and the Word was God' [John 1:1]. And in the Apocalypse [Revelation 1:4], He thus speaks 'Who is and Who was and Who is to come.' Now who can rob 'Who is' and 'Who was' - of eternity?.... The unalterable God must be unchangeable - for 'Jesus Christ is the same yesterday, today, and for ever' [Hebrews 13:8].... And the Lord Himself says about Himself through the prophet: 'See now that I am He; even I am!' [Deuteronomy 32:39].... [Indeed,] 'I change not' [Malachi 3:6]....

"He [the Lord Jesus Christ] taught that He Himself was before this, when He said: 'Before Abraham came to exist, I am!' [John 8:58].... Thus it is written: 'In the beginning was the Word, and the Word was with God, and the Word was God' [John 1:1].... Having said before, 'I and the Father are One' [John 10:30] - He added, 'I in the Father and the Father in Me' - by way of showing the identity of Godhead and the unity of Essence....

"Thus says He Who was and is and is to come, the Almighty' [Revelation 1:8].... The Word is God from God; for the Word was God [John 1:1]... Who is that Essence and Subsistence Who indeed and truly and really is and Who said 'I am that I am' [Exodus 3:14 *cf.* John 8:58]."

To Epictetus, Athanasius wrote:³⁹ "The Saviour Himself says 'Behold, behold, it is I, and I change not!' [Malachi 3:6]. While Paul writes 'Jesus Christ the same yesterday and today and for ever' [Hebrews 13:8]."

In A.D. 350, the great Catechist Cyril of Jerusalem wrote:⁴⁰ "We have a God; a God Who is One; a living, and ever-living God.... God then is...the Father...by nature...of One only, the Only-begotten Son our Lord Jesus Christ..., being ever the Father of the Onlybegotten.... He who denies the Father, denies the Son too [First John 2:22].... We worship therefore, as the Father of Christ, the Maker of heaven and earth - the God of Abraham [Exodus 3:6-14]....

"Hear the prophet Micah [5:2]!.... Think not then of Him Who has now come forth out of Bethlehem; but worship [the same] Him Who was eternally begotten by the Father! Permit none to speak about a beginning of the Son in time, but as a timeless Beginning!.... Would you know that our Lord Jesus Christ is King Eternal? Hear Him again saying 'your father Abraham rejoiced to see My day' [John 8:56]!.... And then, when the Jews received this hardly - He says what to them was still harder: 'Before Abraham was, I am!' [John 8:58 *cf.* Exodus 3:6-14]."

Around 360, appeared a great work by Hilary of Poitiers. There, he candidly records:⁴¹ "I chanced upon the books which, according to the tradition of the Hebrew Faith, were written by Moses.... I found in them words spoken by God..., testifying about Himself 'I am that I am'; and again, "He Who is" has sent me to you' [Exodus 3:14]. I confess that I was amazed

to find in them an indication concerning God so exact, that it expressed in the terms best adapted to human understanding...insight into the mystery of the Divine Nature....

"Essence, in the absolute sense, cannot be predicated of that which shall come to an end - nor of that which has had a beginning.... He Who now joins continuity of Being with the possession of perfect felicity - could not in the past, nor can in the future, not be. For whatsoever is Divine, can neither be originated nor destroyed.

"Therefore, since God's eternity is inseparable from Himself - it was worthy of Him to reveal this one thing - that He is - as the assurance of His absolute eternity. For such an indication of God's infinity, the words 'I am that I am' were clearly adequate....

"The Lord said that the nations were to be baptized 'in the name of the Father and of the Son and of the Holy Ghost'.... I can see no limit to my venture of speaking concerning God in terms more precise than He Himself has used. He has assigned the name - Father, Son and Holy Ghost....

"The Apostle says, in Christ 'dwells all the fullness of the Godhead bodily' [Colossians 2:9].... He has said through the prophet [Malachi 3:6] - 'I am the Lord your God, and I have not changed'....

"'No one has seen God...except the Only-begotten Son Who is in the bosom of the Father' [John 1:18].... He alone abides, eternally unborn. For it is written 'I am that I am' and 'Thus shall you say to the children of Israel, "I am" has sent me to you' [Exodus 3:14]....

"It is the Angel of God Who appeared in the fire from the bush; and it is God Who spoke from the bush amid the fire. He is manifested as Angel.... The 'Angel of the Lord' is God [Exodus 3:2-14 cf. Acts 7:30-38 & Galatians 3:16-20].... It is the Absolute God Who speaks to Moses. These are His words: 'And the Lord said to Moses, "I am that I am." And He said: "Thus shall you say to the children of Israel, "He Who is" has sent me to you!' [Exodus 3:14].

"God's discourse began as the speech of The Angel, in order to reveal the mystery of human salvation in the Son.... Nay more! 'If you believed Moses, you would believe also in God' - the Son of God - unless perchance you deny that it was about Him that Moses spoke. If you propose to deny that, you must listen to the words of God [the Son]. 'For if you had believed Moses, you would have believed Me too; for he wrote about Me!' [John 5:46]....

"God Only-begotten, containing in Himself the form and image of the invisible God, in all things which are properties of God the Father - is equal to Him by virtue of the fullness of true Godhead in Himself [Colossians 2:9].... He is as mighty and as worthy of honour as the Father.

"So also, inasmuch as the Father is always Father - He too, inasmuch as He is the Son, possesses the like property of being always the Son. For according to the words spoken to

Moses, "**He Who is**" has sent me to you' [Exodus 3:14 in the Hebrews' Older Testament] we obtain the unambiguous conception that '**Absolute Being**' belongs to God....

"**God always is.** That then which has both been declared about God by Moses (that about which our human intelligence can give no further explanation) - that is the very quality [which] the Gospels testify to be a property of God Only-begotten [John 8:56-59].... The Word was in the beginning.... The Word was with God [John 1:1].... God Only-begotten is in the bosom of the Father [John 1:18].... Jesus Christ is **God** over all [Romans 9:5]....

"Therefore He **was** and He **is** - since He is from **Him Who always is what He is**.... Moreover, to be always from Him Who always is - is eternity.... Since it is the special characteristic of His Being that His Father always is, and that He is always His Son - and since eternity is expressed in the name '**He Who is**' - therefore, since He possesses Absolute Being, He possesses also Eternal Being." Thus Hilary of Potiers.

Later in the second half of the fourth century, Gregory of Nazianze was asked: "When did the Father come into **being**?" Gregory answered:⁴² "There never was a time when He was not! And the same thing is true of the Son and the Holy Ghost.... We have learnt to believe in and to teach the Deity of the Son - from..great and lofty utterances. And what utterances are these? These: 'God the Word, He Who was in the beginning'.... 'In the Beginning was the Word, and the Word was with God, and the Word was God' [John 1:1f]... 'Who is and was and is to come, the Almighty' [Revelation 1:8]. All of which are clearly spoken about the Son.'"

Elsewhere, the Nazianzen adds:⁴³ "**He Who Is**' and '**God**' - are the special names of His **Essence**.... Of these, especially '**He Who Is**'... He spake to Moses on the mount.... This was what He called Himself, bidding him say to the people, "**I am**" has sent me!' [Exodus 3:14 cf. John 8:58]....

"'**Lord** [viz. the Hebrew Older Testament's **JHVH** alias **Kurios** in the Hebrews' own *Septuagint*]...is also called a name of God. "**I am** '**the Lord**' your God," He says, "that is My name' [Isaiah 43:8]; and "**The Lord**" is His name' [Amos 9:6].... We are enquiring into a Nature Whose **Being** is absolute.... '**Being**' is in its proper sense peculiar to God, and belongs to Him entirely....

"These are names common to the Godhead. But the proper name of the Unoriginate, is 'Father'; and that of the unoriginatedly Begotten, is 'Son'; and that of the unbegottenly proceeding or going forth, is 'The Holy Ghost'.... He is called 'Son' because He is identical with the Father in **Essence**.... The Son of God becomes the son of man - Jesus Christ, the Same yesterday and today and for ever!' [Hebrews 13:8]."

The Nazianzen's friend Gregory of Nyssa said ⁴⁴ that "the name 'God' belongs equally to the Beginning in which the Word was, and to the Word Who was in the Beginning. For the Evangelist [John 1:1] tells us that 'the Word was with God, and the Word was God'" - viz. "Him Who is, Who in the Divine appearance to Moses...said: '**I am** that I am!' [Exodus 3:14

cf. John 8:58]." And elsewhere he adds⁴⁵ that "all things depend on Him **Who is**, nor can there be anything which has not its existence in Him **Who is**."

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Ever since the Messiah's crucifixion and resurrection, the gap had widened between apostate Judaism and the Christian Church as the true Newer Testament Israel of God (Romans 2:28f & 11:16-26 and Galatians 6:16). But especially from the fourth century onward, **also** the increasing difference of opinion between Judaistic Scribes (like the later *Masores*) and Christian Theologians about the nature of God in Older Testament times became even more pronounced. This is seen, for example, in Basil the Great of Caesarea.

Some 'Christians' unitarianize, laments the orthodox Basil.⁴⁶ "They who confound the [divine] Persons...are carried away into Judaism." However, he continues,⁴⁷ "the writer on the creation, from the very first words, enlightens our understanding with the name of God [*'E:lohiym* at Genesis 1:1 and *J'hovah 'E:lohiym* at 2:4]. 'In the beginning God created.'

"And God said: 'Let Us make man!' [Genesis 1:26]. Does not the light of theology shine, in these words, as through windows? And does not the second Person [of the Godhead] show Himself?....

"The Jews [alias the Judaists]...resist the truth, and pretend that God [the Father] was speaking to Himself.... [Or] God, they say, addresses Himself...to the angels before Him, so that He says [to them] 'Let us **make** man.'

"Jewish [or Judaistic] fiction! A fable whose frivolity shows whence it has come! To reject the Son, they raise [angelic] servants to the dignity of counsellors! They make of our fellow-servants the [in that case necessarily **co-creative**] agents in our creation....

"Listen to the **continuation**! 'In Our image.' What have you to reply? Is there one image of **God**, and the angels? Father and Son have by absolute necessity, the same form.... The form is here understood, as behoves the **Divine**.... To Whom does He say 'In **Our** image'? To Whom - if it is not to Him Who is 'the brightness of His glory and the express image of His Person' [Hebrews 1:3]!...

"'So God [singular] created man' [Genesis 1:27]. It is not '**They** made.' Here, Scripture avoids the plurality of the Persons. After having enlightened the [unitarian] Jew, it dissipates the [polytheistic] error of the Gentiles!... To make you understand that the Son is with the Father...with the help of the Holy Spirit [*cf.* Genesis 1:1-3]!"

Basil concludes:⁴⁸ "I shudder at Sabellianism as much as at Judaism.... Sabellianism is Judaism imported into the preaching of the Gospel under the guise of Christianity. For if a man calls Father, Son, and Holy Ghost **one thing** of many faces - and makes the [personal] hypostasis of the Three, **One** - what is this but to deny the everlasting pre-existence of the Only-begotten? He [Sabellius]...denies also the proper operations of the Spirit....

"It is said 'Go and baptize in the name of the Father and of the Son and of the Holy Ghost!'... He Who spoke about the name of Father, Son, and Holy Ghost - mentioned Three. He **united** Them by the conjunction ["and"], teaching that with each name must be understood its own proper meaning....

"Of Father, Son, and Holy Ghost - there is the same nature, and **one Godhead**.... For unless the meaning of the distinctive qualities of Each remain unconfounded - it is impossible for the doxology to be offered adequately to Father, Son, and Holy Ghost" (Second Corinthians 13:14 cf. Revelation 4:8 and Isaiah 6:1-3f).⁴⁹ Thus Basil the Great.

Too, also Jerome of Bethlehem writes:⁵⁰ "There is one nature of **God** and one only; and this, and this alone, truly is. For absolute being is derived from no other source, but is all its own. All things besides - that is, all things created - although they appear to be, **are not**....

"**God alone** Who is eternal, that is to say, Who has no beginning - really deserves to be called an Essence. Therefore also He says to Moses from the bush, 'I am that I am.' And Moses says of Him, '"I am" has sent me' [Exodus 3:14].... 'I am that I am,' God says [Exodus 3:14]. And if you compare all created things with Him - they **have no being!**"

Jerome's *Prefaces*, especially to the books of the Older Testament, are a mine of information about his own preference of the transmitted Hebrew text to the Jews' Greek translation thereof in their *Septuagint*. Thus he writes⁵¹ that "the old flavour is not preserved in the Greek version by the Seventy [alias those who wrote the *LXX*].

"It was this that stimulated Aquila, Symmachus, and Theodotion - and the result of their labours was to impart a totally different character to one and the same work. One strove to give word for word; another, the general meaning; while the third, desired to avoid any great divergency from the ancients....

"The writings in question, are a translation from the Hebrew.... What can be more musical, than the [Hebrew] Psalter?.... What more lovely, than the strains of Deuteronomy and Isaiah? What more grave, than Solomon's words? What more finished, than Job?

"All of these [in Hebrew], as Josephus and Origen tell us, were composed in hexameters and pentameters, and so circulated amongst their own people. When we read these in Greek, they have some meaning; when in Latin, they are utterly incoherent."

Elsewhere, Jerome adds:⁵² "It is not my purpose, as snarling ill-will pretends, to convict the *Septuagint* of error. Nor do I look upon my own labour as a disparagement of theirs. The fact is that they, since their work was undertaken for King Ptolemy of Alexandria - did not choose to bring to light all the mysteries which the sacred writings contain.... Josephus, who gives the story of the Seventy Translators, reports them as translating only the five books of Moses.... We also acknowledge that these are more in harmony with the Hebrew, than the rest.

"As to Origen, I say nothing.... In his tomes - that is, in his fuller discussion of Scripture - he yields to the Hebrew as the truth.... I will only say this about him - that I should gladly have his knowledge of the Scriptures!"

Jerome expounds for us the principles adopted in all his translations from the Hebrew. He writes:⁵³ "That the Hebrews have 22 letters, is testified by the Syrian and Chaldaean languages - which are nearly-related to the Hebrew.... The Samaritans also employ just the same number of letters in their copies of the Pentateuch of Moses, and differ only in the shape and outline of the letters.... It is certain that Esdras [alias Ezra] the Scribe and Teacher of the Law after...the restoration of the temple by Zerubbabel, invented other letters which we now use....

"We find the four-lettered name of the Lord [JHVH] in certain Greek books written to this day in the ancient characters.... The Apocalypse of John represents...the 24 Elders who adore the Lamb... In their presence stand the four living creatures with eyes...looking to the past and the future and with unwearied voice crying out: 'Holy, Holy, Holy - Lord God Almighty - Who was and is and comes' [Revelation 4:8]....

"First read, then, my Samuel and Kings; mine, I say, mine!... I am not in the least conscious of having deviated from the Hebrew original.... Read the Greek and Latin manuscripts, and compare them.... Wherever you see them disagree - ask some Hebrew!"

That is - always get a Hebrew-speaking person to explain to you the **meaning** of the authentic Hebrew text of the Older Testament! Do that - rather than slavishly follow a Greek or Latin translation thereof!

Very clearly, Jerome remarks:⁵⁴ "The Septuagint version of Daniel the prophet is **not** read by the **churches** of our Lord and Saviour.... It differs widely from the original, and is rightly rejected.... For we must bear in mind that Daniel and Ezra, the former especially, were written in Hebrew letters...in the Chaldee language."

Jerome continues,⁵⁵ regarding the pronunciation of JHVH in Psalm 8:1's word Jehovah: "It can be read: *Jaho*" - alias **Ja-ho**. And in a letter to Marcella,⁵⁶ he explains the ten names given to God in the Hebrew Scriptures - including '*Ehyeh* alias '**I AM**' (in Exodus 3:14); *Jah* (as in Psalm 68:4's "**JAH**"); and JHVH (as in Psalm 83:18's "**JEHOVAH**").

Jerome adds:⁵⁷ "Living as I do in the smaller community of Bethlehem...I have translated direct from the Hebrew. I have adapted my words **as much as possible** to the form of the *Septuagint* - but only in those places in which they did not diverge far from the Hebrew."

Jerome concludes, as to the Newer Testament:⁵⁸ "The Apostle, writing to the Ephesians [1:10], teaches that God had purposed in the fullness of time to sum up and renew in Christ Jesus all things which are in heaven and in earth. Whence also the Saviour Himself in the Revelation of John [1:8 & 22:13] says - '**I am** Alpha and Omega, the Beginning and the Ending!'"

For the rest, it is significant that Jerome of Bethlehem - in his Latin *Vulgate* translation - clearly interacted with both the Hebrews' *Septuagint* translation into Greek as well as with the (Proto-)Masoretic traditions and vocalizations in the Jews' own copies of the Hebrew Bible. For at Genesis 2:4, Jerome renders their "*YeHoVaH*" as "*Dominus*." At Exodus 3:14, he renders '*Ehyeh* 'a:sher '*Ehyeh* and '*Ehyeh* - respectively as "*Ego sum Qui sum*" and "*Qui est*." And at Exodus 6:3, he renders their "*YeHoVaH*" as "*Adonai*" (or [*shewa*-]*Adonai*).

Clearly, Jerome worked from *Tanachic* Hebrew manuscript(s) with vowels [as seen even in his "*Adonai*" (for "*JeHoVaH*") at Exodus 6:3. He has no "*YaHWeH*" transcription there! Yet indeed, as the famous modern Old-Testamentarian Dr. George Ella has pointed out, Jerome complained he could not read the vowel-signs of the **Hebrew** Older Testament at night by candlelight. Consequently, reading and writing in the daytime, Jerome rendered his "*Adonai*" (or [*shewa*-]*Adonai*) at Exodus 6:3 - with the very same vowels of his then-at-hand (Proto-)Masoretic Text's "*JeHoVaH*."

Writes John Chrysostom of Constantinople:⁵⁹ "What great forethought was bestowed upon the Jewish nation! Was not the whole visible creation arranged, with a view to their service?.... The Jews indeed...had both temple and altar and ark and cherubim.... Yet were they no wise profited!... The Jews, whilst they were in bondage to work in clay and the brickmaking - when they saw Moses come to them, were not able to give heed to his words, by reason of their failure of spirit."⁶⁰

Continues Chrysostom:⁶¹ "Again, [the Hebrew Apostle John] being troubled beyond bearing at the stupidity of the Jews [or rather Judaists] and the many, he sets forth the charge in a yet more striking manner - saying that 'His Own did not receive Him' [John 1:11].... Would you learn also His eternity? Hear what Moses says concerning the Father! When he asked what he was commanded to answer, should the Jews enquire of him Who it was that had sent him - he heard these words, 'Say **I am** has sent me!' (Exodus 3:14).

"Now the expression '**I am**' is significative of Being ever; and Being without beginning; of Being really and absolutely. And this, also the expression 'was in the beginning' [John 1:2] declares - being indicative of Being ever. So that John uses this word to show that the Son **is** - from everlasting, to everlasting - in the bosom of the Father [John 1:18]....

"Then the Jews [or rather the Jesus-rejecting Judaists] sought Him [Jesus]...and said: 'Where is he?'" [John 7:11].... They are eager for murder, and wish to seize Him.... When He said 'Before Abraham was, **I am**' [John 8:58] - they were offended.... He said, 'When you have lifted Me up, you shall know that **I am**!' [John 8:28].... 'Jesus says to them, 'Before Abraham was, **I am**!.' Then they picked up stones, to cast at Him' [John 8:58-59]....

"Do you see how He proved Himself to be greater than Abraham?.... When they heard the words 'you do not know God' [John 8:55] - they were not grieved. But when they heard 'before Abraham was, **I am**!' - as though the nobility of their descent were debased - they became furious, and would have stoned Him....

"But why did He not say 'before Abraham was, I was' - instead of 'I am'? As the **Father** uses this expression 'I am' - so too does **Christ**. For it signifies **continuous Being**, irrespective of time.... He continually made Himself equal to the Father!" Cf. Exodus 3:14.

No wonder, then, that Chrysostom emphasizes also Hebrews 13:8's statement: "Jesus Christ the same - yesterday and today and for ever"! Sadly, however, he then observes:⁶² "Even now the Jews [*viz.* the Judaists] say that another will come. But, having deprived themselves of Him Who is - they shall fall into the hands of Anti-Christ!"

In A.D. 378, Ambrose of Milan wrote his volumes *Concerning the Christian Faith*. There, he observes:⁶³ "Now this is the declaration of our Faith.... We say that God is One neither dividing His Son from Him, as do the Heathen; nor denying, with the Jews [or Judaists], that He was begotten by the Father before all worlds....

"God is One. One is the name, One is the power - of the Trinity. Christ Himself indeed says: 'You must go baptize the nations in the name of the Father and of the Son and of the Holy Spirit!' [Matthew 28:19]. 'In the name,' mark you! **Not** 'in the names'! [*cf.* John 10:30]....

"We say, then, that there is one God - not two or three Gods.... The Lord, in saying 'you must go baptize the nations in the name of the Father and of the Son and of the Holy Spirit!' - has shown [in the Trinity] both fullness of divinity and unity of power.... The kingdom of the Trinity, is not divided....

"He [the Father] Who said 'This is My Son!' [Matthew 3:17] - did not say 'this is a creature of time'; nor 'this being is of My creation'.... But: 'this is My Son, Whom you see being glorified!' This is the God of Abraham, the God of Isaac, the God of Jacob - Who appeared to Moses in the bush, concerning Whom Moses says "He Who is" sent me' [Exodus 3:14]....

"It was of this Moses that Stephen said 'This is He Who was in the **Church** in the wilderness with the Angel!' [Acts 7:30-38]. This, then, is He Who gave the Law; Who spoke with Moses, saying: 'I am the God of Abraham, the God of Isaac, the God of Jacob.' This, then, is the God of the Patriarchs.... How then is He God, if He is changeable - seeing that He Himself has said: 'I am, I am'; and 'I change not'? [Exodus 3:14 & Malachi 3:6]....

"You may know both that the Father is eternal and that the Son is not diverse from Him. For the Source of generation is He Who is [Exodus 3:14]. And, as begotten by the Eternal, He [the Son] is God - coming forth from the Father [John 1:18 & 8:58 & 17:5 and Revelation 1:4 & 1:8 & 4:8]. He is the Son [John 8:42 & 16:27f].... "I am Alpha and Omega," says the **Lord God** Who is and Who was and Who is to come - the **Almighty**' [Revelation 1:8].... Christ always is - of Whom Moses says: "He Who is" has sent me' [Exodus 3:14]."

This then brings us to Ambrose's greater pupil - Augustine of Hippo, the greatest Christian Theologian between Paul & John on the one hand and Luther & Calvin on the other. Because Augustine wrote so voluminously on our subject, we here give but a few examples.

Augustine, in his *Confessions*, says: "I could not exist, unless in You from and by and in Whom all exists." Moreover, Christ "the Word was God.... He, being God, is that true Light Who enlightens every man that comes into the world [John 1:1-9].... God the Word was born not of flesh...but of God [John 1:14].... The Son was in the form of the Father and 'thought it not robbery to be equal with God'.... Naturally, He was the same substance....

"Jesus Christ is Lord [Philippians 2:6-11].... Before all times, and above all times, Your only-begotten Son remains unchangeably co-eternal with You.... O Eternal Truth, and true Love, and loved Eternity!... You keep on crying out to me from afar: 'Yes, truly - "**I am that I am**!" [Exodus 3:14 *cf.* John 8:58]'....

"Then I viewed the other things below You, and perceived that they are not at all.... They exist indeed, because they exist from You; but they are not, because they are not what **You are**. For He truly **is**, Who remains **immutably**!"

In his *City of God*,⁶⁵ Augustine says regarding Exodus 3:14: "The most striking thing in this connection and what most of all inclines me almost to assent to the opinion that [the *circa* B.C. 400 Pagan Greek] Plato was not ignorant of these [Mosaic] writings, is the answer which was given to the question elicited from the holy Moses when the words of God were conveyed to him by the Angel. For when he asked what was the name of that God Who was commanding him to go and deliver the Hebrew people out of Egypt, this answer was given [by God]: '**I am Who am**.... Say to the children of Israel "**He Who is**, sent me to you!"'.... He is unchangeable; those things which have been created mutable, are not...

"The Jews, after the passion and resurrection of Christ, were eradicated utterly from their abodes by warlike slaughter and destruction. For He, having been slain by them, has risen again.... But the Jews do not expect that the Christ whom they expect, will die. Therefore they do not think ours to be Him Whom the Law and the Prophets announced - but feign to themselves I know not whom of their own, exempt from the suffering of death.

Therefore, with wonderful emptiness and blindness they contend that the words we have set down - signify not death and resurrection, but sleep and awaking again!

"But the 16th Psalm cries out also to **them**.... 'You will not leave My soul in the grave; neither will You give Your Holy One to see corruption'.... The 68th Psalm also cries out: 'our God is the God of salvation; even of the Lord, the exit was by death.'"

In his work *On the Trinity*, Augustine refers⁶⁶ to where God in Exodus 3:14 tells Moses: "'**I am** that I am; thus you shall say to the children of Israel, "**I am**" has sent me to you.' This it is which we shall contemplate, when we shall live in eternity. For so it is said, 'And this is life eternal, that they might know You the only true God and Jesus Christ Whom You have sent' [John 17:3]....

"He is truly alone, because He is unchangeable. He declares this to be His Own name to His servant Moses when He says '**I am** that I am' and 'thus you shall say to the children of Israel, **He Who is** has sent me to you' [Exodus 3:14]. However, whether He be called

‘Essence’ (which He is properly called) or ‘Substance’ (which He is called improperly) - He is called both in respect to Himself, not relatively to anything. Whence, to God - ‘to be’ is the same thing.... And so the Trinity - if one ‘Essence’ - is also one ‘Substance.’ Perhaps therefore They are more conveniently called Three Persons, than Three Substances."

In his *On Faith and the Creed*, Augustine insists:⁶⁷ "Insofar as He is the Only-begotten Son of God, it **cannot** be said of Him that He was and that He shall be - but only that He is. Because, on the one hand - that which shall be, **as yet is not**. And, on the other [hand], that which was - **now**, is not. He, then, is unchangeable - independent of the condition of times and variation.

"This is the very consideration to which was due the circumstance that He introduced to the apprehension of His servant Moses the kind of name [then disclosed]. For when he asked from Him by Whom he should say that he was being sent, in the event of the people...despising him - he received his answer, when He spoke thus: ‘I am that I am..’ Thereafter too, he added this: ‘Thus you shall say to the children of Israel, "He Who is" sent me to you’ [Exodus 3:14]....

"He speaks in the Apocalypse [Revelation 1:8], where it is written thus: ‘These things says He Who is and Who was and Who is to come’.... The Holy Spirit...is not of a nature inferior to the Father and the Son.... This Trinity is one God, according as it is written ‘Hear, O Israel! The Lord your God is one God’ [Deuteronomy 6:4].... It is this same Trinity that is signified, when an Apostle says: ‘For of Him and in Him and through Him are all things’ [Romans 11:36]."

In his *On the Psalms*, Augustine says⁶⁸ "regarding the divinity of our Lord Jesus Christ, in which He is equal with the Father - He is not only before the Jews, but also before Abraham himself [John 8:58]; not only before Abraham, but also before Adam; not only before Adam, but also before heaven and earth and before ages. For all things were made by Him, and without Him there was nothing [John 1:3]....

"He [Jesus] thus answered the Jews: ‘Before Abraham was, I am’ [John 8:58]. But how could they not know Him?.... Whence He Himself says openly - ‘your father Abraham desired to see My day; and he saw it, and was glad’ [John 8:56]. For no man was ever reconciled to God outside of that Faith which is in Christ Jesus - either before His incarnation, or after."

In his *Lectures on the Gospel of St. John*, Augustine cites⁶⁹ the verse ‘In the beginning was the Word, and the Word was with God’ [John 1:1]. Then he adds: "This His name He spoke to His servant Moses: ‘I am that I am’ and ‘He Who is’.... Let us, however, hear [Jesus] Himself saying - ‘Before Abraham was, I am’ [John 8:58].... God is that which is, and so has retained as His Own peculiar name ‘I am Who am’ [Exodus 3:14]....

"The Lord [Jesus], then...said ‘When you have lifted up the Son of man, then shall you know that I am He!’ [John 8:28].... You know already what ‘I am’ signifies.... Recall that ‘I am that I am’; and ‘He Who is, has sent me’ [Exodus 3:14] - and you will recognize the meaning of the words ‘then you shall know that "I am"’ [John 8:28]. But both the Father is, and the Holy Spirit is. To the same is, belongs the whole Trinity."

In his *On the Nature of Good*, Augustine argues ⁷⁰ God is called '**I am**' - because He is "**unchangeable**. For every change makes what was not, to exist (*omnis mutatio facit non esse, quod erat*). Therefore, He Who is unchangeable, truly **is**."

So too, in his *On the Morals of the Manichaeans*, he argues:⁷¹ "That **is**, in the highest sense of the word, which **continues always the same**. It is, throughout, like itself. It is that which cannot in any part be corrupted, or changed. It is that which is not subject to time. It is that which admits of no variation in its present as compared with its former condition. **That** is **being**, in its true sense!"

After the death of Augustine, Theodoret of Cyrus in his A.D. 446 *Dialogues* wrote⁷² about Christ that "He was made flesh.... **God** made flesh.... So too Christ our **Lord** Himself teaches us, at one time calling Himself Son of God and at another son of man.... Again, He exclaims: 'Before Abraham was, **I am**' [John 8:58]."

The latter statement agrees with Exodus 3:14. There, Theodoret⁷³ says that in his own time and place, **the Jews** pronounced *JHVH* as *Aïa* ['Ahi-ah'], and the **Samaritans** as *Iabe* ['Ya-be']. Yet elsewhere,⁷⁴ Theodoret **himself** maintains the pronunciation *Iaoo* ("Ja-oh").

Theodoret insists also⁷⁵ that "our **Lord** Jesus Christ...is **God**.... 'For Jesus Christ' is 'the same yesterday, today, and forever' [Hebrews 13:8]."

The Mediaeval British Bible grew out of Scoto-Irish manuscripts. The latter were themselves written from Older Testament Hebrew and Newer Testament Greek copies earlier brought to Ireland from the Near East - and not from Latin translations.

Rev. Professor Dr. J. Paterson Smyth has explained this, in his book *How We Got Our Bible*. He observes⁷⁶ it is to "the noblest libraries of Durrow and Armagh to which England probably owes her earliest Scriptures - when St. Columba carried his manuscripts to lonely Iona in the days...when Ireland was the light of the Western World and Irishmen went forth...to evangelize the heathen English....

"Not from Rome, but from the ancient Irish Church did England chiefly derive her Christianity.... The conversion of England was for the most part left to the missionaries of the Irish Church." Even in A.D. 880, the English King Alfred, with assistance from the Celt Asser - in citing God's Ten Commandments, in his own *Dooms* - rendered *JHVH* not "Lord" but *Drihten*. Indeed, even at the close of the tenth century, we find the same *Drihten* also in Aelfric's *Anglo-Saxon Bible*.

The deological doctrine of the Eastern-Orthodox Churches was finalized by the 750f John of Damascus - and has been perpetuated ever since. He stated:⁷⁷ "We believe then in One God...uncreate...and immortal.... We do not speak of three Gods - the Father, the Son, and the Holy Spirit - but rather of one God, the Holy Trinity.... The most proper of all the names given to God, is '**He Who is**' - as He Himself said in answer to Moses on the mountain: 'Say to the sons of Israel, "'He Who is' has sent me" [Exodus 3:14].' For He keeps all existence in His Own embrace, **like a Sea of Essence infinite and unseen**."

This position remained much the same even later in the Middle Ages. Thus Anselm, Lombard, Thomas, Bonaventura, and many others. This view was similar also to that of the Protestant Reformers later - despite the latter's much great emphasis especially on God's independence or *aseitas*.⁷⁸

Interesting is the view of the 1278 Raymundus Martini, who spelled the divine name *Yohoua* - with later printings of his work showing *Jehova*. In 1303, Porchetus de Salveticus spelled it variously as *Iohouah*, *Iohoua*, and *Ihouah*. The 1518 Petrus Galatinus spelled it *Iehoua*. And in Britain's 1530 first Protestant English Bible, William Tyndale spelled it: *Iehouah*.⁷⁹

Luther's own classic statement is to be found in his *Shem Hamphoras*. There,⁸⁰ he insists that "as to the pretence of Jews that His name is unutterable - they do not know what they are talking about. If they refer to the letters - it cannot be true, for it is **pronounced Jehovah**. But if they do it to honour this name [Jehovah] - then they ought to do it also in the case of all **other** names [of God], and **let them also** be too sacred to utter!...

"If it [Jehovah] can be written with pen and ink - why should it not be spoken? That is much better than being written with pen and ink! Why do they not also call it unwriteable, unreadable, or unthinkable? All things considered, there is something foul.... God has no beginning or end, but is from eternity, in and of Himself. His name can never be 'has been' or 'will be' but it must always be - 'Is'; 'Being'; 'Jehovah'....

"He has His being from none - has neither beginning nor end, but is from eternity in and of Himself. So that His being cannot be called been or become. For He has never begun, and cannot begin to be. He has also never had an end, nor can cease to be. But with Him it is always an is or pure being - that is, Jehovah. When the creature was created, His being was already there. And He is there with His being for all that shall still arise. In this way, Christ speaks of His divinity in John 8:58 - 'Before Abraham was, **I am**.' He does not say 'then I was' - as if [He has not been before that or as if] after that He had been no more. But '**I am**' that is, My being is eternal; it has not been; it shall not be; but it simply is....

"His 'Is,' 'Am,' and 'Being' - is incomprehensible.... For no creature can comprehend that which is eternal.... In the Divine Being there is Father, Son, and Holy Ghost - three Persons in one eternal, incomprehensible Being or Essence.... God is from eternity, and is called three Persons." For "it is all the one truth of the promise - and hence also one Faith, one Spirit, one Christ, once Lord [Ephesians 4:5] - now, as then, and forever, as Paul says in Hebrews thirteen [at its verse eight]."⁸¹

This view is reflected also in conservative modern Lutheran works, such as those of Rev. Professor Dr. Francis Pieper - in life, President of Concordia Theological Seminary in St. Louis. In 1924, he completed the English edition of his monumental *Christian Dogmatics*. There, he boldly declared:⁸² "Let the vocalization of *JHVH* be what it may - on the meaning there can be no doubt. Since God Himself has explained it etymologically and essentially (Exodus 3:14) as 'Pure Being.'

Pieper added⁸³ that Luther's "*Treatise on Shem Hamphoras*...deserves to be read again and again.... The Old Testament name Jehovah is given to each of the three Persons. The name Jehovah is that distinctively-divine name which denotes the immutable Being of God, the absolute Essence. God Himself defines this name as to its etymology and meaning, 'I am that I am' (Exodus 3:14)... Luther: 'God has no beginning nor end.... His name...must always be...'Is'; 'Being'; 'Jehovah''....

"The term 'Jehovah'...is used only of God, and has therefore been designated as *nomen Dei essentiale et incommunicabile* [God's essential and incommunicable name]. And this specifically-divine name is ascribed not only to the Father, but also to the Son and to the Holy Ghost. The 'Angel of the Lord' in Exodus 3:2 - that is, the Messenger of the Lord *par excellence*, the Son of God - is, according to verses 4 to 15, Jehovah Himself.... Likewise the Holy Spirit is known in the Old Testament as Jehovah. In Psalm 85:8, the Psalmist says: 'I will hear what God the Lord [Jehovah] will speak.' But this Lord or Jehovah is the 'Spirit of the Lord' Who spoke through David (Second Samuel 23:2) - and the 'Spirit of Christ' Who foretold the future glory of the New Testament Church through the prophets (First Peter 1:11). The Holy Spirit is therefore the Lord Jehovah....

"Clearly, Scripture teaches that Christ is God and Man, *Theanthroopos*. Just as clearly it also teaches that Christ knew Himself to be God and Man; that Christ...was conscious...of His eternal, pre-mundane existence ('Before Abraham was, **I am**,' John 8:58)."

Now not just Martin Luther and conservative Lutherans like Pieper wrote that God's name is Jehovah. So too did John Calvin - and so too do also conservative Calvinists.

In his famous *Institutes of the Christian Religion*, the great Protestant Reformer Calvin states that Each Person of the Triune *Elohim*, is Himself **Jehovah**. Thus he there⁸⁴ tells us: that "power and energy are comprehended under the name **Jehovah**"; that "**Jehovah** is said to have appeared in the form of an Angel (Judges 6 & 7 & 13)"; that 'the Angel of the Lord' indeed "was truly **Jehovah**"; that "the name of Christ is invoked for salvation"; "that He is **Jehovah**"; and that "the eternity of the Father is also the eternity of the Son and Spirit, since God [the Father] never could be without His Own Wisdom [viz. His Son] and Energy [viz. His Holy Spirit]."

Calvin further tells us: that "the Apostles uniformly substitute the word *Kurios* [or 'Lord'] for **Jehovah**"; that "the Spirit is called God absolutely, by Christ Himself"; that "He is the entire spiritual Essence of God in which are comprehended Father, Son and Spirit"; and that "the name of **Jehovah** is everywhere applied to Christ." Consequently, "it follows that...He is **Jehovah**"; that as regards Christ, "the Holy Spirit...calls Him **Jehovah**"; that "Christ should be worshipped" because "He is the God Who in the Law forbade worship to be offered to any but Himself"; and that also "Paul...declares that He was equal with God, before He humbled Himself."

Indeed, "how could such equality exist - if He were not that God Whose name is **Jah** and **Jehovah**? He rides upon the cherubim, is King of all the earth, and King of ages."

In Exodus 3:14, God tells Moses: "I AM WHOM I AM.... Say to the children of Israel. 'I AM' has sent me to you!"

Explains Calvin:⁸⁵ "The verb in the Hebrew is in the future tense, 'I will be what I will be'.... It is of the same force as the present - except that it designates the perpetual duration of time....

"God attributes to Himself alone divine glory. Because He is Self-Essential and therefore Eternal, and thus gives...ex-sistence [or dependent sub-sistence] to every creature.... He claims for Himself eternity, as peculiar to God alone - in order that He may be honoured according to His dignity. Therefore, immediately afterward, contrary to grammatical usage, He used the same verb in the first person as a substantive [noun] - annexing it to a verb in the third person [Exodus 3:14's 'I am' alias 'He Who has sent me'], so that our minds may be filled with admiration as often as His incomprehensible Essence is mentioned....

"The chief power and government of all things, belong to Him.... From whence come the multitude of false-gods - but from impiously tearing the divided Deity into pieces by foolish imaginations? Therefore, in order rightly to apprehend the one God, we must first know that all things in heaven and earth derive at His will their ex-sistence or sub-sistence from One Who alone truly is.... We will consider in the sixth chapter the name of 'Jehovah' of which this is the root."

So in Exodus 6:2f, we read: "God spoke to Moses and said to him, 'I am JEHOVAH.... I appeared to Abraham, to Isaac, and to Jacob.... My name [is] JEHOVAH.'"

On Exodus 6:2f, Calvin continues:⁸⁶ "It would be tedious to recount the various opinions as to the name 'Jehovah.' It is certainly a foul superstition of the [Post-Malachic and currently Anti-Christian Judaistic] Jews that they dare not speak or write it, but substitute the name 'Adonai'.... Without controversy, it [the word 'Jehovah'] is derived from the word *hayah* or *havah*, and therefore it is rightly said by learned commentators to be the essential name of God He is called Jehovah, because He has existence from Himself.... "Since, then, nothing is more peculiar to God than eternity - He is called Jehovah because He has essence from Himself, and sustains all things by His secret inspiration. Nor do I agree with th[os]e grammarians who will not have it pronounced.... Because its etymology, of which all confess that God is the Author, is more to me than an hundred rules."

In Isaiah 6:1-3 (*cf.* Revelation 4:2-8), one reads about "Jehovah sitting upon a throne" - and of His angels who behold Him and who accordingly then keep on crying out to one another "Holy, holy, holy is Jehovah!" Calvin here comments: "The ancients quoted this passage when they wished to prove that there are three Persons in one Essence of the Godhead. I do not disagree with their opinion.... I have no doubt that the angels here describe One God in Three Persons (and, indeed, it is impossible to praise God without also uttering the praises of the Father, of the Son, and of the Spirit)."

In Jeremiah 23:6, that prophet called the then-still-coming Messiah 'Jehovah our Righteousness.' There, Calvin comments that Jeremiah "speaks...of the Mediator Who had

been promised and on Whom depended the salvation of the people. For he says that this would be His name, 'Jehovah our Righteousness'.... Christ...is set forth here as a Redeemer, and a name is given to Him. What name? The name of God.... Why, then, is He called **Jehovah**?.... **He is called Jehovah because He is the only-begotten Son of God** - of one and the same essence, glory, eternity and divinity with the Father.... The prophet here sets **Christ** before us both as a true man and the Son of David, and also as **God or Jehovah**."

In John 8:58, Jesus Himself said: "Before Abraham was, '**I AM!**'" Here Calvin comments that Christ "claims for Himself a heavenly and divine power...from the beginning of the world throughout all ages.... Some think that it simply applies to Christ's eternal divinity, and compare it to that passage of Moses 'I am that I am!' (Exodus 3:14). But I **extend it much further**.....

"Christ's power and grace, inasmuch as He is the Redeemer of the world, were common to all ages. It therefore fits in with the saying of the Apostle: 'Christ yesterday and today and for ever!' (Hebrews 13:8). For the context seems to demand this interpretation....

"That the grace of the Mediator flourished in all ages, depended on His eternal divinity. And this saying of Christ contains a remarkable statement of His Divine Essence."

In Acts 17:24-28, Paul says of the "God Who made the world" that "He is the Lord of heaven and earth" and that "in Him we live and move and have our ex-sistence." Calvin comments that **He is Jehovah alias "Lord of the world"** - and that "God Himself distinguishes Himself from all creatures, so that we may realize that strictly speaking **He alone is and that we truly sub-sist in Him**."

Thus, **Jehovah alone is**. Even the loftiest creatures, such as angels and men, **are not**. Thus, **we are not**. For **we merely ex-sist** - and ex-sist, only because **He alone is!**

This is the appropriate place to deal with Calvin's treatment of the First and Second Commandments. The First Commandment requires the worship of **Jehovah alone**, and prohibits the worship of any other so-called god - as God. The Second Commandment requires that even Jehovah be worshipped **spiritually alone**, and prohibits His being approached through images and pictures purporting to portray Him.

At Exodus 20:2-3, **the First Commandment** reads: "**I am Jehovah** your God.... You shall have no other gods" *etc.* "In this Commandment," comments Calvin,⁸⁷ "God enjoins that He alone should be worshipped - and requires a worship free from all superstition." Further:⁸⁸ "The purport of this Commandment is that the Lord will have Himself **Alone** to be exalted in His people."

So too at Leviticus 19:36 & 20:8. There, Calvin comments:⁸⁹ "Whenever God calls Himself **Jehovah**, it should suggest His Majesty before Whom all ought to be humbled.... At the end of the second verse, He declares Himself to be **Jehovah**."

The Second Commandment requires that the true God be worshipped **in the correct way**. Exodus 20:4-6. Calvin explains:⁹⁰ "This Commandment...curbs the licentious daring which would subject the incomprehensible God to our senses - or represent Him under any visible shape....

"Every visible shape of Deity which man devises, is diametrically opposed to the Divine Nature." For "when He calls graven things, statues and pictures by the name of gods - He shows the object and sum of the Second Commandment, viz. that God is insulted when He is clothed in a corporeal image."⁹¹

On Deuteronomy 4:12, Calvin comments⁹² that "it is sinful to represent God in a visible image.... All those who seek for God in a visible figure, not only decline but actually revolt from the true study of piety." Further:⁹³ "It is not for us to **counterfeit** God.... The complaint that God makes, is this: 'Does wood or stone resemble Me?... Dishonour and wrong is offered to My **Being**, whenever men go about...to represent Me under such shapes!'....

"God will not have any manner of image made of Him.... 'If you will needs make some puppet to represent Me - is it not as good as a defacing of My glory, and a spiting of Me to the uttermost of your power?'.... There is no likeness between God and any of all the shapes that can be made to represent Him.... Is it not a horrible condemnation to such as term themselves Christians, if they take not heed to it?...

"God has forbidden **two** things. First, the **making** of any picture of Him - because it is a disguising and falsifying of His glory, and a turning of His truth into a lie. That is one point. The other is that no image may be **worshipped**

"The Papists...paint and portray 'Jesus Christ'.... Should we have portraitures and images whereby only the flesh may be represented?" No! "Is it not a wiping away of that which is chiefest in our **Lord** Jesus Christ, that is...His **divine Majesty**? Yes!"

Explains Calvin:⁹⁴ "An Ecclesiastical Council [the 305 A.D *7th Synod of Elvira* at its canon 36] decreed - 'Let nought that is worshipped, be depicted on walls!'.... It was a Father [the 400 A.D. Epiphanius in his *Epistle to Jerome*] who said, 'It is a horrid abomination to see in Christian temples a painted image...of Christ'....

"We think it unlawful to **give** a visible shape to God - because God Himself has forbidden it.... Still more unlawful must it be, to worship such a representation **instead** of God - or to worship God **in** it. Let us remember that for [some] five hundred years during which religion was in a more prosperous condition, and a purer doctrine flourished - Christian churches were completely free from visible representations!" That terminated - with the rise of the Papacy.

To Calvin, then, 'Papists' were 'Christians' who **sin against Jehovah** through their cult of images and pictures. But to Calvin **Judaists** and **Muslims do not worship Jehovah at all** - and are, in fact, **idolaters**.

Calvin remarks:⁹⁵ "**Mohammed** was an apostate. He turned his followers, the Turks, away from Christ....

"The sect of Mohammed was like a raging overflow, which in its violence tore away about half of the Church." And again:⁹⁶ "Just as **the Turks** in the present day who, though proclaiming with full throat that the Creator of heaven and earth is their God - yet, by their rejection of Christ, substitute an **idol** in His place."

Calvin here simply means that Muslims do not worship **Jehovah** the true God of the Bible. Clearly it is very commendable that (unlike Hindus and Romanists *etc.*) Muslims have never tolerated image-worship or attempted to depict the god they do worship.

In that regard, they are a good example also to unreformed 'Christians' - who, sinfully, often try to depict the true God they claim to worship. Yet with all of Islam's considerable opposition to depicting its god, and its laudable repudiation of images - to Calvin, Muslims nevertheless worship not the true God **Jehovah** but an "**idol**" of their own invention.

The genius of Geneva then concludes:⁹⁷ "From this - it follows that Turks [or Muslims], **Jews** [or Judaists] and such like have a mere **idol** in place of God. For whatever titles they may give the god they worship - yet, because they reject Him [the divine Son of God and Head of creation] without Whom they cannot come to God, and in Whom God has concretely manifested Himself to us - what have they, but some creature or **invention** of their **own**?"

By the word "**idol**" above, Calvin once again means 'the service of a false-god' (*cf.* the Afrikaans word *afgodsdienst*). He does **not** mean image-worship (*cf.* the Afrikaans words *afbeeldingsdienst* and *beelddienst*).

Here, Calvin is not trying to be obnoxious. He is simply saying that, unlike the Older Testament's Israelites and the Newer Testament's Hebrew Christians - neither Muslims nor Judaists in any way at all now worship the true God of the Older Testament called **Jehovah**.

Calvin continues:⁹⁸ "**Mohammed**, too, **asserts** that he has drawn his dreams **only from heaven**. In olden times, **the Egyptians lied** that the mad absurdities with which they bewitched themselves and others - **had been revealed divinely**. But I reply that we have **the Word** of the Lord, which should be consulted first."

So to Calvin, some 'Christians' may indeed transgress God's Second Commandment, with their depictions and/or their image-worship. But yet more gravely, Islam and Judaism both transgress the First [though not the Second] Commandment - with their worship of a god which is a false-god and which is **not the one and only true God Jehovah at all**.

1560 saw the appearance of the famous *Geneva Bible* in English, edited by Calvin's famous student the Scottish Reformer John Knox and Calvin's brother-in-law ⁹⁹ Rev. Dr. William Whittingham. It does not employ the word *Yahweh*, but instead the word *Jehovah* namely at Genesis 22:14 and Exodus 6:3 & 17:15 and Judges 6:24 and Psalm 83:18.

Significantly, on Exodus 3:14's words 'I AM THAT I AM' and 'I AM' - the *Geneva Bible* comments that this refers to "the God Who has ever been, "am", and shall be - Which God is Almighty - by Whom all things have their being [or existence] *etc.* The God of mercy, mindful of My promise. Revelation 1:4 [where it very clearly speaks of 'Him Who is, and Who was, and Who is to come']."

At Exodus 6:3, the *Geneva Bible* renders God's name as "Iehouah" (Jehovah). There, it then comments that God thus signifies "that He will performe in dede that which He promised to their fathers. For this name declares that He is constant, and will performe His promises."

At John 8:58, the *Geneva Bible* translates: "Iesus says... 'Before Abraham was, I am.'" It then comments: "Not onely God, but the Mediator betwene God and men, appointed from before all eternitie."

At Hebrews 13:8, the *Geneva Bible* translates: "Iesus Christ, yester day, and to day, the same also is for euer." It then comments: "He was, is, and shalbe the foundation of the Church for euer."

The 1563 *Heidelberg Catechism* closely follows the previously-mentioned theology of the Church Reformer John Calvin. Thus, at the very express order of Elector Frederick II of the Palatine, as a counterblast to the anathemas of the Romish Council of Trent - "the Mass" (in which Rome deems consecrated bread to have become *inter alia* also the full Divinity of Jesus and hence also Jehovah) was denounced as "*eine vermaledeite Abgötterei*" alias "an accursed idolatry."¹⁰⁰

Then, after asking "What does God require in the First Commandment?" - the *Catechism* answers that "I rightly acknowledge the only true God" and "trust in Him alone." And, to the question "*Was ist Abgötterei?*" alias "What is idolatry?" - it answers: "It is, instead of the one true God Who has revealed Himself in His Word or along with the same, to conceive or have something else on which to place our trust."¹⁰¹

To the question "What does God require in the Second Commandment?" - the *Catechism* answers "that we nowise make any image of God.... God may not and cannot be imaged in any way." And to the Question "But may not pictures be tolerated in churches as books for the laity?" - it answers: "No; for we should not be wiser than God, Who will not have His people taught by dumb idols, but by the lively preaching of His Word."

Calvin's associate Bullinger took all of this considerably further in his *Second Helvetic Confession*. There, he wrote¹⁰² that "we detest the multitude of gods. Because it is expressly written: 'The Lord [Jehovah] your God, is one God' (Deuteronomy 6:4); 'I am the Lord [Jehovah] your God, you shall have no strange gods before My face' (Exodus 20:2-3); 'I am the Lord [Jehovah], and there is none other beside Me'...(Isaiah 45:5-21); 'I, the Lord, Jehovah, the merciful God, gracious...in goodness and truth' *etc.* (Exodus 34:6).... We therefore condemn the [Judaistic] Jews and the [Islamic] Mohammedans and all those who blaspheme that sacred and adorable Trinity."

The *Helvetica* continues:¹⁰³ "We do therefore reject not only the **idols** of the Gentiles [or Pagans], but also **the images of Christians**. For although Christ took upon Him man's nature - yet He did not therefore take it, so that He might set forth a pattern for carvers and painters!... Images are forbidden in the Law and the Prophets (Deuteronomy 15 & Isaiah 45:9)... Who would then believe that the shadow or picture of His body does any whit benefit the godly?... The Lord commanded to preach the Gospel (Mark 16:15) - not to paint and instruct the laity by pictures.... He nowhere appointed images.... Epiphanius did well who, finding on the church-doors a veil that had painted on it the picture as it might be of Christ..., he cut [it off] and took it away. For, **contrary to the authority of the Scriptures**, he had seen the picture of a man [alleged to portray Christ] to hang in the Church of Christ!" Thus, "we teach to adore and worship the true God alone."

Now the earlier-mentioned 1560 *Geneva Bible*, by and large, was the foundation also of the 1611 authorized **King James Version**. That in turn does not at all use the word *Yahweh*, but instead employs the word *Jehovah* - namely at Genesis 22:14 and Exodus 6:3 & 17:15 and Judges 6:24 and Psalm 83:18 and at Isaiah 12:2 & 26:4. Indeed, at Exodus 3:14, it calls God "**I AM THAT I AM**" and "**I AM**" - and at Exodus 6:3, it calls Him "**JEHOVAH**."

In the 1637 Dutch *Statenvertaling* translation, which was commissioned by the famous 1618fT-U-L-I-P Synod of Dordt itself, the Older Testament was to be translated by Bucer and Baudartius and Bogerman (the Synod's own Moderator). Bogerman was a Professor at Franeker University. He had studied with the famous Drusius, Franeker's expert in Oriental Languages. He had also studied, as well, at several famous foreign universities -- such as Heidelberg, Zurich, Lausanne, Oxford, Cambridge and Geneva. In the latter place, his mentor had been Calvin's great successor - Beza himself.

Baudartius too had studied with Drusius. And Bucer was famed for his thorough grasp of Hebrew and of Ancient History.

Throughout, these translators made copious use also of previous translations. Such, in part or in whole, included the writings of men like the noted Hebraist Philip Marnix of St. Aldegonde and the Herborn Theology Professor and Bible Commentator Johann Piscator (a friend of Casparus Olevianus himself, the co-author of the *Heidelberg Catechism*).

Here is what they comment,¹⁰⁴ at Genesis 2:4: "After the completion of the work of creation, God's name **JEHOVAH** is now given here for the first time. It signifies the independent Self-being of Himself from eternity unto eternity, and the Origin or Cause of the existence of all things. That is why this name is attributable only to the true God.

Remember this once and for all - whenever you henceforth find the word **LORD** written with large letters, in the Hebrew the word **JEHOVAH** or shorter **JAH** has been written there."

Here is what they comment¹⁰⁵ at Exodus 3:14: "'**I AM THAT I AM**' or '**I shall** be Whom I **was**.' This fundamentally agrees with the name **Jehovah**. It means that God, Who sent Moses - is eternal in Being; faithful in His promises; and Almighty in their execution. Cf. Revelation 1:4,8 & 16:5; and Hebrews 13:8."

Similarly, they comment¹⁰⁶ at Exodus 6:2: "The Lord God here wishes to say that this name of His is Jehovah - and to say what it means. Before then, it was not so well known as what it would henceforth be made known.... For the rest, God had called Himself JEHOVAH already long before this - and guaranteed His promises by this name. That can be seen in Genesis 2:4,7,8,9 and 15:7 and 26:24 and 28:12, etc."

Here is what those translators of the *Statenvertaling* say at Exodus 33:19's words of God Himself to Moses: "I will proclaim the name of the LORD before you." They comment: "Or 'call out the name Jehovah.'"¹⁰⁷ See the fulfilment of this at Exodus 34:6." And at Exodus 34:6, the Hebrew text says that God Himself called out: "The LORD, The LORD God," etc.

The *Statenvertaling*, then, is crystal clear. There, one finds no Biblical support for modern Judaism's theory anent the alleged unpronouncability of the name "Jehovah"!

One decade after the 1637 *Statenvertaling* or the *Dordt Dutch Bible*, the Westminster Assembly in its *Westminster Confession of Faith* stated:¹⁰⁸ "The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God and by His singular care and providence kept pure in all ages, are therefore authentical (Matthew 5:18), so as in all controversies of religion, the Church is finally to appeal unto them (Isaiah 8:20 & Acts 15:15 & John 5:39-46)."

There, Matthew 5:18 (as cited by the Westminster Fathers in a footnote) reads: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law!" And in John 5:39-46 (as cited by the Westminster Fathers), the Highest Critic Jesus Himself says to the Judaistic higher critics: "Search the Scriptures!.... They testify of Me!.... Had ye believed Moses, ye would have believed Me! For he wrote of Me!"

Westminster also declared:¹⁰⁹ "There is but one only living and true God, Who is infinite in being and...invisible, without body." Further, "the acceptable way of worshipping the true God is instituted by Himself.... He may not be worshipped according to the imaginations and devices of men...under any visible representation."

This is fleshed out further in the Assembly's *Westminster Larger Catechism*. There, on the Decalogue, it states¹¹⁰ *inter alia*:

"The Preface to the Ten Commandments is contained in these words 'I am the Lord [Jehovah]'.... Wherein Gods manifesteth His sovereignty, as being JEHOVAH (Exodus 3:14) - the eternal, immutable, and almighty God (Exodus 6:3 ['by My name JEHOVAH'])." Both capitalizations of JEHOVAH in this paragraph, are those of the Larger Catechism itself.

The *Larger Catechism* then continues: "The duties required in the First Commandment are the knowing and acknowledging of God to be the only true God and our God.... The sins forbidden in the First Commandment are...worshipping more gods than one or any with or instead of the true God.... The sins forbidden in the Second Commandment are the...any wise

approving any religious worship not instituted by God Himself; tolerating a false religion; the **making** any representation of God, of all or of any of the Three Persons, either inwardly in our mind or outwardly in any kind of image or likeness."

The famous Westminster divine and celebrated Hebraist Thomas Gataker - who was urged to accept the Chair of Hebrew at Cambridge University - held¹¹¹ that "**Jehovah**" was the **original** pronunciation of the name of God *JHVH*. So too the great Utrecht Orientalist, Rev. Professor Dr. Johannes Leusden¹¹² - the later (Re-)Editor of the 1617 Hebrew Bible.

Very significantly, the same seems to be the case also as regards the great Alexander Harkavy's modern Judaistic translation of the Old Testament into English (reprinted thus also in 1951). Harkavy's translation claims to have been "revised in accordance with Jewish Tradition and Modern Biblical Scholarship" - and renders the *tetragrammaton* not as 'YaHWeH' but precisely as "**JEHOVAH**"¹¹³ at the key verse Exodus 6:3!

Right after the Westminster Assembly, the greatest British Puritan of all time - Rev. Dr. John Owen - insisted¹¹⁴ that "He Who is **Jehovah**...is God properly by nature.... Jesus Christ is **Jehovah** the true God.... Christ is called '**Jehovah**'.... Jeremiah 23:6; Zechariah 2:8; First John 5:20; Jude 4; Titus 2:13; Revelation 1:8 & 4:8; Acts 20:28; First John 3:16.... **Jehovah** is the proper and peculiar name of the one only true God of Israel."

In Isaiah 40:3, "it is Christ Who is here called **Jehovah**." It is also "clear from that farther expression in Malachi 3:1, and from the execution of the thing itself. Matthew 3:3; Mark 1:2-3; John 1:23.... Isaiah 45:22-25, 'Look unto me and be ye saved, all the ends of the earth! For I am God.... In **Jehovah** shall all the seed of Israel be justified, and shall glory.'

"The Apostle expressly affirms all this to be spoken of Christ, Romans 14:10-13 *etc.* Hosea 13:14 is also applied to Christ, First Corinthians 15:54-55.... Christ is absolutely called **Jehovah**.... He is **Jehovah**, as He Who properly is called so, and understood by that name" - the unchanging name **Jehovah**. Thus Rev. Dr. John Owen.

The 1675 *Formula Consensus Helvetica* (of the famous Reformed Theologians Johann Heinrich Heidegger of Zurich and Francis Turretine of Geneva and Lukas Gernler of Basle), boldly addresses this matter. It insists¹¹⁵ in its Canons II & III (emphases ours) against the Amyraldians that "the Hebrew Original of the Old Testament which we have received and to this day do retain as handed down by the Jewish [or Israelite] Church unto whom formerly 'were committed the Oracles of God' (Romans 3:2) is not only in its consonants but [also] in its vowels - either the vowel-points themselves or at least the **power** of the points - not only in its matter but in its words, inspired of God, thus forming, together with the Original of the New Testament, the sole and complete rule of our faith and life. And to its standard - as to a Lydian stone - all extant versions, oriental and occidental, ought to be applied and wherever they differ be conformed.

"Therefore we can by no means approve the opinion of those who...do not scruple at all to remodel a Hebrew reading which they consider unsuitable, and amend it from the Greek Versions of the LXX [Septuagint] and others, the Samaritan Pentateuch, the Chaldee Targums,

or even from other sources - yea, sometimes from their own reason alone.... They do not acknowledge any other reading to be genuine, except that which can be educed by the critical power of the human judgment from the collation of editions with each other and with the various readings of the Hebrew Original itself - which they maintain has been corrupted.... They affirm that besides the Hebrew edition of the present time, there are in the text other Hebrew Originals, since these Versions are also indicative of ancient Hebrew Originals differing from each other. Thus they bring the foundation of our faith and its inviolable authority into perilous hazard." Clearly, this precludes 'YaHWeH' and upholds '**Jehovah**.'

The very great and illustrious British Puritan Stephen Charnock was still preaching on the Being of God at the time of his death in 1680. There, he insisted¹¹⁶ that "God is eternal.... Sometimes this eternity is expressed by...looking backward and forward; by the differences of time 'past, present, and to come' (Revelation 1:8) - 'which was, and is, and is to come' (Revelation 4:8)....

"It might always be said of Him, He was; and it may always be said of Him, He will be [or keep on being]; there is no time when He began; no time when He shall cease. It cannot be said of a creature [that:] he [or it] always was; he always is what he was; and he always will be what he is. But God always is what He was, and always will be what He is - so that it is a very significant expression of the eternity of God....

"His eternity is evident by the name God gives Himself (Exodus 3:14): 'And God said unto Moses, "I am that I am"; thus shalt thou say to the children of Israel, "I Am hath sent me unto you"'.... **I Am**, is His proper name....

"**I Am**; I am the only Being, the root of all.... And therefore the French, wherever they find this word **Jehovah** in the Scripture, which we translate Lord and Lord eternal, render it **the Eternal**....

"Malachi 3:16, 'I am the Lord, I change not.' Job 37:23: 'Touching the Almighty, we cannot find Him out.' God argues here, saith Calvin, from His unchangeable nature as **Jehovah**, to His immutability in His purpose." Thus Charnock

In 1707, ten discourses on the philology and pronunciation of the name JHVH were published by Hadrian Reland in his famous book *Decas exercitationem de philologicarum de vera pronuntiatione nominis Jehova*. The first seven had been written by John Drusius, Sextinus Amama, Lewis Capel, John Buxtorff, James Alting, Nicolas Fuller, and the Westminster Assembly's famous theologian Thomas Gataker.¹¹¹ All of the last three had been written by the celebrated Dutch Old-Testamentarian, Rev. Professor Dr. Johan Leusden.¹¹² Reland's book was deemed to be the standard work for the next half-century.

The famous Matthew Henry's posthumously-published *Commentary on the Holy Bible* is a good example of the traditional Jehovah-view anent *JHVH* which some hold even today. From 1704 onward till his death in 1714, he greatly laboured on this fine six-volume work.

At Exodus 3:14 & 6:2f, he discusses God's name which "denotes what He is in Himself.... 'I am that I am.'" This explains "His name Jehovah, and signifies that He is Self-existent" or "has His being of Himself and has no dependence....

"He cannot but be Self-sufficient, and therefore all-sufficient.... He is eternal and unchangeable and always the same - yesterday, today, and for ever. He will be what He will be, and what He is: see Revelation 1:8....

"God's name Jehovah [means]... 'I am Jehovah'.... 'I am that I am - the Fountain of being.... The Patriarchs knew this name.... In the history of creation, God is...called Jehovah...[when] the heavens and earth were finished, Genesis 2:4. God would now be known by His name Jehovah.... [And even] when the salvation of the saints is completed in eternal life, then He will [still] be known by His name Jehovah (Revelation 22:13)."

On John 8:56-59, Matthew Henry discusses Christ's words 'Abraham rejoiced to see My day; and he saw it, and was glad.' Abraham, explains Henry, "saw an appearance of Jehovah attended with two angels in the plains of Mamre.... In offering Isaac, and the ram instead of Isaac, he saw a double-type of the great Sacrifice. And his calling the place Jehovah-jireh...intimates that he saw something more in it than others did....

"Our Saviour gives...a solemn assertion of His Own seniority even to Abraham himself.... 'Before Abraham was made or born, I am'.... Th[is]...[be]speaks Abraham [to be] a creature; and [bespeaks Christ] Himself [to be] the Creator.... Before Abraham, He was...God. 'I am' is the name of God (Exodus 3:14); it [be]speaks His Self-existence [or being]. He does not say 'I was' - but 'I am.' For He is the First and the Last, immutably the same (Revelation 1:8).

"Thus He was not only before Abraham, but **before all worlds**. Proverbs 8:23 [and John] 1:1.... This [pre]supposes the divine nature [of Christ], that He is the same in Himself from eternity (Hebrews 13:8).... Christ was before Abraham. His doctrine and religion were no novelty [like Judaism], but were in the substance of them prior to Judaism - **and ought to take the place of it.**"

Sadly, Matthew Henry died while commenting on the Acts of the Apostles. However, ministerial friends then completed his commentary from his own notes and writings. Thus, at Revelation 1:4-8, one reads that God "is described as the Jehovah Who is and Who was and Who is to come - eternal; unchangeable; the same to the Old-Testament Church which was, and to the New-Testament Church which is, and Who will be the same to the Church Triumphant which is to come." Thus Matthew Henry's *Commentary on the Holy Bible*.

However, during the century from 1750 onward, the destructive so-called 'Higher Criticism' of the Older Testament arose in the works of Astruc (1753f), Eichhorn (1787f), De Wette (1805f), Ewald (178f), and Dillmann (1850f) - and later even more radically in the works of Hupfeld, Graf, Reuss, Kuenen and especially the 'Jahvist' Wellhausen. From then on, the history of the theology of the Older Testament has in large measure been a case of the 'Higher Critics' *versus* the Highest Critic Jehovah-Jesus Who Himself declared: 'I am' (John 8:58 cf. Exodus 3:14 & 6:3 etc.).

Yet even since 1850, there have also been many conservative Old-Testamenticians and other faithful Theologians. We now mention a whole series of them.

In 1852, the commentator George Bush wrote¹¹⁷ in his *Notes on Exodus* (3:14) that "here we cannot but be reminded of the remarkable words of our Savior - John 8:58, 'Before Abraham was, I am.'" And on Exodus 6:3, "'I am that I am'...is of the same origin and import with 'Jehovah'...."

"It may be observed, moreover, that the Lord is not called 'Jehovah' till after He had finished the work of Creation. Genesis 2:4.... In like manner Christ, having fulfilled all things pertaining to our redemption which is the new creation, manifested Himself under the same significant name...when He declared Himself (Revelation 1:8 & 1:17-18) to be 'the Alpha and the Omega, the Beginning and the Ending, the Lord Who is and Who was and Who is to come, even the Almighty.'"

Again in 1852, the Dutch Reformed (*Hervormde*) Theologian Molenaar wrote his book *Handleiding voor Mijne Leerlingen en voor Christen Huisgezinnen* (alias his *Manual for my Students and for Christian Families*). There (II:19), he writes: "The most exalted name of God in olden times, was Jehovah. Therein, three tenses are enclosed - 'He Who was, Who is, and Who shall be'. Revelation 1:4.... Exodus 3:13-15.... The name Jah seems to have the same derivation as Jehovah."

Also according to the rather famous then-contemporary 'Anglo-theological' *Pulpit Commentary* (on Exodus 3:14 & 6:3),¹¹⁸ "Jehovah" means "something more than 'The Existent'" - viz. "The Source of all existence.... There are but two kinds or degrees of existence - viz. 'Self-existence' and 'created dependent existence'.... In vindicating to Himself the name Jehovah, 'He Who exists' or 'He Who alone exists' - God declared Himself to be - 1, eternal; 2, uncaused; 3, unconditioned; 4, independent; 5, Self-sufficient....

"He is the God of the old covenant - the 'Jehovah God' of the fathers.... This is already implied in the expression 'Jehovah God of your fathers' [Exodus 3:16]...and is proved by its occurrence in the earlier history and by the name of Moses' own mother Jochebed (6:20), 'she whose glory is Jehovah'....

"The ideas awakened in Moses by the revelation he had received, would be such as these - God's living Personality; His enduring Existence (the same God that spoke to the fathers of old speaking to him at Horeb); His covenant-keeping Faithfulness; His Self-identity in will and purpose.... All these ideas are expressed in the name Jehovah....

"'Jehovah' is **the** distinctive proper name of God. See Isaiah 43:8 in the Hebrew.... It will be needful to exhibit...the connection between the Hebrew form for 'I am' and 'Jehovah.' See the exegesis of [Exodus 3] verses 14-15...and also the valuable *Dissertation on the Divine Name* by Russell Martineau in Ewald's *History of Israel*, Eng. ed. II:433. The writer of the hymn [the Old Hebrew Melody *Leoni* alias] *The God of Abraham praise!* - speaking of 'Jehovah, great I Am' - showed that he had perceived the etymological relation....

"'Jehovah' is from Hiphil, the causative form of the verb, and carries then in itself not only the meaning 'to be' but 'to cause to be [or ex-sist]'" Yet perhaps most theologians (including me) see it as a non-causative Kal form of the same verb "to be" - thus F.N. Lee.

"The name" Jehovah, says the *Pulpit Commentary*, "became sacred. The Jews [after their exile] never pronounced it. This savoured of superstition, and its ill effect is to be seen in the suppression of the name 'Jehovah' even in our English Bibles and in the substitution for it of 'Lord.' We will enter into their reverence, without showing their superstition....

"The antiquity of the name Jehovah...is sufficiently proved by its etymology (from *havah*, an old...and in the days of Moses obsolete form of the verb 'to be').... The **name** is not here [in Exodus 6:3] announced, but is presupposed as **known** - 'My name Jehovah'....

"In chapter 3:14-16...it is expressly referred to as a name of older date - God styling Himself repeatedly 'Jehovah God of your fathers'.... It denotes God as possessed of the perfections of the absolute - Self-identical and changeless because Self-existent and eternal. God is eternally what He is.... 'I am Jehovah, I change not' (Malachi 3:6)."

In his 1858 *History of the Old Covenant*, Rev. Professor Dr. J.H. Kurtz wrote:¹¹⁹ "Heathenism, which has strayed from the development supported and directed by Jehovah, has no part in Jehovah.... Jehovah is the medium connecting the commencement with the end, the God of development and of history, Who personally takes part in events.... The name of Jehovah guarantees the development itself, and that the potency will ultimately reach its fullest development....

"In His character of Jehovah, God undertakes development.... The guarantee for the development and the attainment of the goal offered by the name *JHVH* is distinctly pointed out in the explanation of that name in Exodus 3:14 - '*Ehyeh 'a:sher 'Ehyeh* It now rests upon Him.... We have in the incarnation an explanation of the word *JHVH*.... It shines forth in the face of Jesus Christ [John 8:58]."

In 1874, Rev. Dr. Theodore Christlieb, Professor of Theology at Bonn, wrote:¹²⁰ "Consider what is said in Scripture of God's creating all things by His Word (*cf.* John 1:1-3) and by His Spirit moving on the face of the waters (Genesis 1:2). Compare Psalm 33:6, 'The heavens were made by the Word of Jehovah, and all the host of them by the Spirit of His mouth'.... Compare also the Lord's (Jehovah's) proclamation concerning the name of the Lord (Exodus 34:5-7)....

"We see the Angel of Jehovah sent by God the Father of His people (Deuteronomy 32:6)...and His Spirit poured out upon their leaders.... Numbers 11:25 In after times, Isaiah [63:8-10] could describe the redemption from Egypt as the work of Jehovah, of His Angel, and His Spirit....

"These observations enable us to trace Trinitarian doctrine in the Levitical blessing (Numbers 6:24-27) - the putting of the threefold sacred name on the children of Israel: 'The Lord bless thee...; the Lord make His face to shine upon thee...; the Lord...give thee peace....

You will observe how here we have an essential unity in the thrice-repeated 'Lord' (Jehovah) with diversity of operations."

In 1875, Rev. Dr. Willis Lord, Late President of the University of Wooster, published his book *Christian Theology for the People*. There (III:7), he writes: "Jehovah is a composite word, from *havah* = to be. According to Bengel, it takes its form from three of the tense forms of the verb from which it comes - the past, present, and future. The specific idea which it contains, is that of Existence or Life.

"As a name of God, therefore, Jehovah means the 'I am' or the Living One. 'It is strictly and absolutely the proper name of God, and is never given to any other being, imaginary or real' (Wilkinson, p. 82). From the tense blending in its form, it has the special potency brought out in the notable periphrasis of the Apocalypse for Him 'Who was, Who is, and Who is to come' - or the Being existing from Eternity to Eternity." Psalm 90:1-13 *cf.* Revelation 1:4 & 1:8 & 4:8 & 11:17 & 16:5 & 21:6 & 22:13-16f

In his famous *Commentary on Genesis* (at 2:4), Rev. Professor Dr. Franz Delitzsch states¹²¹ that the double-name *JHVH 'LHYM*...thereby testifies Jehovah is none other than Elohim.... '*LHYM* is the name of the God Whose principle it is to guide the world from its origin to its goal. *JHVH*, on the other hand, is the God Who leads history toward that goal.... The double-name *JHVH 'LHYM* is the anagram of the whole of world history, just as *Ieesous Christos* is the anagram of its New Testament Age."

In his famous *System of Biblical Psychology*, Delitzsch states¹²² that God, "in calling Himself '*Ehyeh 'a:sher 'Ehyeh* (Exodus 3:14)," was "thus unfolding His name of **Jehovah**.... When God Himself declares His Own most mysterious name (Exodus 3:14) by '*Ehyeh 'a:sher 'Ehyeh*, He gives to its meaning the will which wills itself and determines itself out of Himself as the root....

"In the personal creature, existence precedes will. In God, indeed, the will does not precede Being. But, as distinct from the creature, God is Lord of His Own Being.... The name of **Jehovah** designates Him - be the etymological origination of the idea what it will - as absolute Ego; as the absolute Personality....

"If I were to picture...in a figure the process of the Trinity - I would paint a fiery circle as the symbol of the fiery loving will of the Father. And in this circle, a sunlight-centre as the symbol of the Son...Who lights up the whole infinite depth of the divine nature. And proceeding from this sunlight-centre to the circumference of the fiery circle, an abundance of rays as the symbol of the triumph of love going forth [as the Spirit] from the Father through the Son - and entirely filling Father and Son."

Keil and Delitzsch comment¹²³ at Genesis 2:4 that "God therefore 'is Who He is' inasmuch as in His being, as historically manifested, He is the Self-determining One. The name **Jehovah**... 'includes both the absolute independence of God in His historical movements' and 'the absolute constancy of God.... In both words and deeds, He is essentially in harmony with Himself, remaining always consistent' (*Oehler*).

"The 'I am Whom am' therefore is the absolute **I**, the absolute personality, moving with unlimited freedom.... He is the personal God in His historical manifestation, in which the fullness of the Divine Being unfolds itself to the world.... To show this, Moses has introduced the name *Jehovah* into the history in the present chapter [Genesis two], and has indicated the identity of *Jehovah* with *Elohim* not only by the constant association of the two names but also by the fact that in the heading (verse 4b) he speaks of the creation described in chapter one as the work of **Jehovah Elohim**."

At Exodus 3:2-6 & 6:1-8, they add:¹²⁴ "The thorn-bush was burning in the fire.... In the flame, was **Jehovah**.... The God of Abraham, Isaac and Jacob had come down.... The transition from **the Angel of the Lord** (3:2) to **Jehovah** (3:4), proves the identity of the two. And the interchange of **Jehovah** and **Elohim** in 3:4, precludes the idea of Jehovah being merely a national God.... **Jehovah**, then, made Himself known to Moses as the God of his fathers [3:6].... The Patriarchs before this had served **Jehovah** by calling upon His name....

"He explained the name *JHVH* by which He had made Himself known to Abraham at the making of the covenant (Genesis 15:7), in this way - '**I am that I am**'; and designating Himself by this name as the **absolute God** of the fathers.... God added still further, 'This is My name **for ever** and My memorial **unto all generations**.' This is to say, God would even manifest Himself in the nature expressed by the name **Jehovah**. And by this, He would have all generations both know and serve Him....

"**Jehovah** announced to Moses (6:2)...that henceforth He would manifest Himself...as **JEHOVAH**.... The words 'by My name Jehovah was I not known to them' do not mean...that the Patriarchs were altogether ignorant of the name - which is not an unmeaning sound but a real expression of the divine nature.... The divine promise not only commences in 6:2, but concludes at 6:8 with the emphatic expression '**I am Jehovah**' - to show that the work of Israel's redemption resided in the power of the name **Jehovah**."

Oehler & Delitzsch insist¹²⁵ that Exodus 3:14 clarifies that "*JHVH* is formed from the third person of the imperfect [alias either the past-continuing or the future-continuing tenses] of *havah*, an older form of *hayah*. And [it] is to be pronounced either *Yahveh* ['Yahve'], or *Jaha:veh* ['Jahaveh']; from *Jehe:veh*, which is the most natural and rhythmical.

"According to [the A.D. 450 Christian Church Father] Theodoret, the **Samaritans** read the name *Iabe* ['Ya-be']; the Jews *Aia* ['Ahi-ah']; and the earlier A.D. 190 Christian Church Father] Clement of Alexandria, *Iaou* ['Ja-ou' (or 'Ja-oh-v')]. The first and the last perhaps point to the use of *Yahu* ['Ja-h-u' (or 'Ja-h-v')], as a name for God in common conversation."

Oehler himself¹²⁶ adds elsewhere: "The real name of God in the Older Testament, is the tetragrammaton *JHVH*.... Exodus 3:13-15 is the decisive passage for the pronunciation and grammatical explanation of the name.

"When Moses asks for the name of God Who sent him forth - He, God, says '*Ehyeh 'a:sher 'Ehyeh*. 'Thus shalt thou say to the children of Israel, '*Ehyeh* has sent me unto you'.... It is

clear that the word *JHVH* is to be regarded as a noun formed from the third person of the imperfect of *haavaah*....

"The name signifies 'He Who is' - according to Exodus 3:14. More particularly, 'He Who is what He is'.... More particularly, the notion of Jehovah...divides into two factors:

"1. Inasmuch as God is just what He is, He so determines Himself in the historical manifestation of His existence [or being] instead of being determined by anything outside of Him.... The name carries us into the sphere of God's freedom.... There lies in it, generally, the absolute independence of God in His dominion....

"2. When, in virtue of His...independence, God in all His dominion asserts Himself as that which He is - the name further contains the notion of the absolute persistence of God.... He is in all things...and remains: Self-consistent.... The name implies the invariable faithfulness of God, which side of the notion of Jehovah...is specially emphasized in the Old Testament. That, as Jehovah, God as the immutable - is brought out in Malachi 3:6....

"I use the word 'Jehovah'.... As matter of fact, this name has now become naturalized in our [German and Pan-European] vocabulary, and cannot be supplanted any more than it would be possible for...*Jarden* to displace the usual form *Jordan*....

"Jehovah is an eternal God.... Compare Deuteronomy 32:40, where Jehovah is introduced as Himself saying 'I live to eternity'.... It is involved in the notion of Jehovah that He is the living God - Genesis 16:14.... Jehovah is the Lord."

The well-known Scholar Pfeiffer rightly observes in his own *Dubia Vexata*¹²⁷ (on the passage Exodus 6:2): "The name *Jehovah* was not, strictly and literally, unknown to the fathers before Moses. "Now every difficulty will be removed, by reading it interrogatively - 'And by My name Jehovah, was I not known to them?' This rhetorical interrogative presupposes the answer: 'Of course!' For "this is both agreeable to the Hebrew idiom and to...the context."

The learned Lutheran Professor Hengstenberg, in his excellent *Dissertation on the Names of God in the Pentateuch*,¹²⁸ can be consulted too. He there points out that long before Moses - also the Patriarchs Noah, Shem, Abraham, Isaac and Jacob are represented as using the name *Jehovah* (Genesis 9:26 & 15:2-7 & 22:14 & 27:7 & 28:20f) - and that God Himself, in speaking to them, also makes use of it.

Hengstenberg deduces the name *Jehovah* from the future tense of the verb *haavaah* or *haayaah*), meaning 'to be.' He regards¹²⁹ this derivation of the name *Jehovah* as confirmed "by all the passages of Scripture in which a derivation of the name is either expressly given or simply hinted.... Every thing created, remains not like itself - but is continually changing under circumstances. God only, because He is the Being, is always the same. And, because He is always the same, is 'the Being' - 'the Being,' the existing One, or absolute Being....

"God is He Who is; that is, always the same; the unchangeable. He is also the Being,

or **the absolute Being**.... He is also the unchangeable - as it is inferred (Malachi 3:6) from 'I am Jehovah; I change not.' Every creature remains not like itself, but is continually changing under circumstances. God only, because He is **The Being**, is always the same; and because He is always the same, is **The Being**."

In his *Christology of the Older Testament*, Hengstenberg makes valuable statements at the end of the *Tanach* regarding Malachi 3:1-6. There, he comments¹³⁰ that "there can be no doubt as to the Person intended by 'The Messenger of the Covenant' Who is called on other occasions 'the Angel of the Lord'....

"First, [John the Baptizer] the [lesser] messenger who prepares the way before the advent of *JHVH*...comes. And then the Lord [Jehovah-Jesus] Himself and The Messenger of the Covenant suddenly appear[s].... That this announcement received its ultimate fulfilment in the coming of Christ in Whom the Angel of the Lord, the *Logos*, was made flesh - we need hardly stop to observe....

"For **I am Jehovah**; I change not'.... That emphasis is laid upon the meaning of the name in the words 'I am **Jehovah**' - is evident from the next clause 'I change not.' The name Jehovah...represents God as pure being, in contradistinction to every created object the existence of which is always comparatively a non-existence. Pure existence [alias independence] leads to immutability of essence. Because God is, He is also that which He is - invariably the same (compare Exodus 3:14)."

Also in his famous commentary *The Revelation of St. John*, Hengstenberg insists¹³¹ that Christ's words in 1:4-8 ('from Him Who is and Who was and Who comes') "are a description of the name of Jehovah...which...has the meaning of the Being.... The idea of pure, absolute, unchangeable...as expressed of Jehovah - is a quite practical one.... This appears at once from Exodus 3:13-16.... On the rock of the pure, unchangeable, absolute Being of God - dash all the despairing thoughts of those who can call this God their own.... God is.... He was.... He comes.... He has proved Himself to be the was and is; so will He also come to establish His Kingdom."

Similarly, also the founders of the Free Presbyterian Church of Scotland. Thus the famous Rev. Dr. Donald McDonald writes:¹³² "The origin of the name 'Jehovah'...is almost universally acknowledged to be found in the root *haavaah*, an old form of *haayaah*, equivalent to the Greek *phunai* - to be.... *Jehovah* is thus the regularly-formed future, in Kal.

"This etymology is placed beyond dispute by the passages of Scripture in which a derivation of the name is expressed or implied - particularly Exodus 3:14. There Moses, having made inquiry after God's name, received the answer, "**I am that I am**" - '*Ehyeh 'a:sher 'Ehyeh* (God speaking of Himself in the first person). And He said, 'Thus shalt thou say to the children of Israel, "**I am**" (*'Ehyeh*) hath sent me to you.' In the next verse, this is changed into 'Say to the children of Israel, **Jehovah God** of your fathers...hath sent me to you'....

"Taking this for the true etymology of the name Jehovah, it is necessary to inquire into the precise idea thus conveyed.... Baumgarten [*Theological Commentary on the Pentateuch*]

and Delitzsch [*Biblico-Prophetic Theology*] lay more stress on the future form of the word, and consider it as denoting not so much **the Being** as [the] One **becoming**..., referring this not to the Divine Nature or Essence but to the revelation of it: in short, that it designates the Divine Being as the God of historical revelation - He Who in times past appeared to Patriarchs and Prophets and was known as Jehovah God of the Israelitish Fathers (Exodus 3:15), but Who should 'in the fulness of time' be more gloriously manifested.

"This view is not a little countenanced by the fact that in the New Testament, the name Jehovah or its equivalent occurs...in the Apocalypse, a book which still points to the future of Christ's Kingdom. There, indeed, the name undoubtedly appears in the circumlocution 'Who is and was and comes' (Revelation 1:4 & 1:8 & 4:8). But even there, in and after chapter 11:17, according to the best manuscripts, the predicate *Ho Erchomenos*, 'Who comes' - is dropped after the 'was' and 'is.' Because 'The future of God's Kingdom had become present, "The Coming" had come' [Hengstenberg's *Commentary on Revelation*]."

In his 1875 *Collected Writings*, the famous Southern Presbyterian Theologian Rev. Professor Dr. James Henley Thornwell wrote:¹³³ "**Elohim**...is the first name of God which appears in the Hebrew Bible [*viz.* at Genesis 1:1].... This word, by its very form, is intended to express the triune Personality of God. It is the name of the Trinity - the Father, the Son and the Holy Ghost. The consultation in Genesis 1:26 cannot consistently be explained upon any other hypothesis....

"Among the...etymologies which have been proposed, there are only two which seem...worthy of serious consideration. The first is that which derives it from '*aalah*' in the Arabic signification of the root - to reverence, to worship, to adore.

"According to this etymology, it is applied to the Trinity as the sole object of religious worship. The God Who exists in these three Persons, is the only Being to Whom we are at liberty to direct our prayers or our praises. The other etymology derives the word from '*aalaah*', to swear, and represents the Trinity as engaged in an eternal covenant which was ratified betwixt Them by the solemnity of an oath....

"The next title of God which appears in the Pentateuch [at Genesis 2:4], and which is everywhere used with awful reverence, is the *tetragrammaton* - the four-lettered word **Jehovah**. The Jews since the exile have ceased to pronounce it.... Eve repeats it without hesitation and alarm, when she gives thanks that she had gotten a man from the Lord [Jehovah] (Genesis 4:1). In the days of Enos [Genesis 4:26], it is expressly said that then men began to call upon the name of the Lord [Jehovah]. Between Bethel and Hai, Abram is said to have pitched his tent, to have built an altar, and to have called upon the name of the Lord [Jehovah] (Genesis 12:8 *cf.* 13:4 & 14:22 & 27:16). It is the Angel of the Lord [Jehovah] Who appears to Hagar, predicts the future fortunes of her son, and sends her back to her mistress (Genesis 16:7-14)....

"The Jewish superstition [not to pronounce the name Jehovah] seems to derive some countenance from the memorable passage Exodus 6:2-3: 'And God spake unto Moses and said

unto him, I am the Lord [Jehovah], and I appeared unto Abraham unto Isaac and unto Jacob by the name of God Almighty, but by My name Jehovah was I not known to them'....

The meaning is not that the name was unknown to them, but that there was something in the name which they had not yet been in a condition to realize....

"We must distinguish betwixt the absolute meaning of the word, and the relation[ship] of that meaning to the children of Israel. Absolutely, and in itself, it expresses the essential nature of God - as the One, the Infinite, the Eternal, and the Unconditioned. It is a synonym for all those perfections which transcend the capacity of thought, and mark God out as the only true Existence [or Being] in the universe - the *Ontoos Oon*. It is derived from the substantive verb, to be. It is, indeed, the third person future of that verb - and literally signifies He is or will be [or keep on being].... It expresses the absolute plenitude of Being, an *Esse* in which...there is no *de-esse* [or falling short]....

"To call Himself 'Jehovah' is to proclaim the stability of His covenant - and to pawn His very Existence [or Being] in proof that He will become, and that from Himself, the satisfying portion [or inheritance] of His saints.... The peculiarity of Jehovah is that He gives what is His Own.... It is this relation of the Absolute to the creature that constitutes the peculiar significancy of the name of Jehovah. And therefore in a different sense we may...pronounce this to be a glorious and an ineffable name.

"It is a name at which devils may well tremble. For it reveals the unutterable depths of their poverty - while saints and angels tremble and adore. This God is our God for ever and ever....

"The application of this name to Jesus Christ, which the writers of the Newer Testament do not scruple to make [*cf.* John 8:58 & Hebrew 13:8 & Revelation 1:4-18], is a pregnant and unanswerable proof of His absolute divinity. Indeed, it is only in Jesus Christ that the full import of this name is or can be realized to us. Here and here alone is Jehovah, as Jehovah, known by the rich experience of the heart....

"Jah is generally regarded as an abbreviated form of Jehovah. Like it, it is exclusively appropriated to the Supreme God...and is fittingly joined with *hallelu* as an exhortation to praise the Lord....

"In Greek we have *Theos* and *Kurios* which, whatever may have been the original ground of their use, now denote the Supreme Jehovah and signify at the same time the sum of His perfections.... The fundamental notion in *Kurios*, Lord, is certainly that of power and of rightful dominion.... In the Septuagint and the New Testament, it is made synonymous with Jehovah, and must consequently be taken in the full sense of that glorious name." Thus Thornwell.

In his 1878 *Lectures in Systematic Theology*, Thornwell's colleague Rev. Professor Dr. Robert L. Dabney stated¹³⁴ that "*Y^ehoovaah* (Jehovah), with its abbreviation *Jaahh* (which most frequently appears in the doxology *hall^elu Jaahh*), has ever been esteemed by the Church the

most distinctive and sacred [divine noun], because the incommunicable name of God. The student is familiar with the somewhat superstitious reverence with which the later Hebrews regard it - never pronouncing it aloud, but substituting it in reading the Scripture by the word 'A:donaay.

"There seems little doubt that the sacred name presents the same radicals with *yihyeh*, the future of the substantive verb *haayaah*. This is strikingly confirmed by Exodus 3:14 where God, revealing His name to Moses, says 'Ehyeh 'a:sher 'Ehyeh ('I am that I am') is His name. For we have here, in form, the first person future of the substantive verb. And our Saviour, John 8:58, claiming the incommunicable divinity, says - imitating this place - 'Before Abraham was, I am'....

"By consulting Genesis 24:4 [24:1-7] and many other places, we learn that God was known to Abraham and his family by the name *Jehovah*. In Genesis 26:28, we see that the Canaanites under Abimelech of Gerar still retained the knowledge of the true God under the same name....

"The Angel Who appeared to Abraham, to Moses, and to Joshua (Genesis 18:1 and Exodus 3:2-4 [and 3:14] and Joshua 5:13 & 6:3), was evidently **Jehovah-Christ**.... The last and crowning evidence that this name [Jehovah] is always distinctive, is that God expressly reserves it to Himself. See Exodus 3:15 & 15:3 & 20:2 and Psalm 83:18 and Isaiah 42:8 & 48:2 and Amos 5:8 & 9:6.

"The chief value of this fact is not only to vindicate to God exclusively the attribute of Self-Existence; but greatly to strengthen the argument for the divinity of Christ. When we find the incommunicable name given to Him, it is the strongest proof that He is very God." Thus Dabney.

On 24th August 1878, a plea was made at a meeting of the "Society of True Afrikaners" (*Genootskap van Regte Afrikaners* or *GRA*) that a first translation of the Bible be made in Afrikaans. Eventually it was decided to translate the Bible from the original tongues.

The work was entrusted to Rev. S.J. Toit (the father of Totius) The former became the Superintendent-General of Education of the old South African Republic (Transvaal). A letter of instruction to Rev. du Toit decreed *inter alia*: "The proper name of the Lord, Jehovah or YaHWeH, should be left untranslated throughout." Rev. du Toit himself translated seven Bible books into Afrikaans, and the name Jehovah appeared throughout. Later, also, the original cornerstone of the most famous Dutch Reformed Church in Paarl (near Cape Town) bore the inscription: "Jehovah Jireh! Genesis 22:14. 19th September 1904."¹³⁵

The independent Eastern-Orthodox Scholar Apostolos Makrakis gives all of this a decisively trinitarian emphasis in his commentary *Interpretation of the Book of Revelation*. There, commenting on 1:4, he says¹³⁶ that "John refers to God...by means of two [Greek] participles and one [Greek] verb in the past tense.... Among all the...names, there is one which above all others brings out God's true essence and nature. This name, God revealed first unto Moses.... The 'I am' is Self-existent and causeless."

On 1:8, he adds: "God in Christ is characterized as He 'Who is and Who was and Who is to come; the Almighty.'" He is "the Beginning and the End of creation, the Cause or Source of all things."

On 4:8, he says that "the trinary title 'Who was and is and is to come' signifies the one God in three persons.... The trinary title besides signifies the Self-existence and everlastingness of the One sitting upon the throne of one God in three Persons, the Cause of all things, the Means toward all..., the Owner of all...and the life of all."

Rev. Professor Dr. A.A. Hodge - in his famous book *The Confession of Faith: A Handbook of Christian Doctrine Expounding the Westminster Confession* - not only cites the latter's 1:8 and then says¹³⁷ that "the Old Testament" was "originally written in Hebrew." He also says that "the original sacred text has come down to us in a state of essential purity" (my emphases).

Moreover, the same A.A. Hodge says in his 1878 'Preface to Revised and Enlarged Edition' of his *Outlines of Theology*¹³⁸ that "the Appendix contains a translation of the *Consensus Tigurinus* of Calvin and of the *Formula Consensus Helvetica* of Heidegger and Turretin - two Confessions of first-class historical and doctrinal interest to the student of Reformed Theology." And the latter, it will be recalled,¹³⁹ insists that the Hebrew Older Testament was originally pointed with vowels.

A.A. Hodge there also states for himself¹⁴⁰ that God's first name is "JEHOVAH, from the Hebrew verb *haavaah*, to be. It expresses Self-existence and unchangeableness. It is the incommunicable name of God."

"In his later book *Evangelical Theology*, he adds¹⁴¹ that "Christ is...the eternal Word.... A close inspection shows that the Jehovah of the Old Testament Who is also called the Angel of or the One sent by Jehovah - is the second Person of the Trinity.... Exodus 3:10-14 and Acts 7:20-25."

Around 1880, Charles Taze Russell launched his sect now called "Jehovah's witnesses." Yet the very fact that they were so called - rather than called "YaHWeH's witnesses" - is a testimony to the generally-accepted pronunciation of *JHVH* as Jehovah, at that time.

This sect became known thus, even by these so-called Jehovah's witnesses themselves. And that, despite their own very questionable later concession:¹⁴² "The name is a form of a Hebrew verb ha-wah (*hvh*) meaning 'to become' - and actually signifies 'He causes to become'" alias *Yahweh* rather than *Jehovah*!

By this, these Jehovah's witnesses - hereinafter termed JW's - mean 'He causes to come into existence' (rather than 'He is'). And that - even though Exodus 3:14 makes it quite plain that not the former but the latter is the meaning, precisely at that very place.

The error of these JW's is not that the one and only true God is called Jehovah. He is. The JW's' error consists in their calling a false-god of their own fabrication: "Jehovah."

For their "Jehovah" is not at all the Bible's Jehovah - not the one true Triune God. The JW's' god, is **not the Holy Bible's** unchangeable eternal Father of His Co-Eternal Son in Their Co-Eternal and equally-personal Spirit.

As Professor Dr. Jack P. Lewis has pointed out regarding the official *New World Translation* of JW's,¹⁴³ "while admitting that 'Jehovah' is a mispronunciation of the Tetragrammaton, the New World translators insist¹⁴⁴ that it should be used. After all, the sect's name comes from this mispronunciation!

"While questionable enough in the Old Testament, the use of 'Jehovah' is entirely without justification in the New Testament. Yet the name 'Jehovah' has been introduced 237 times in the [JW's] New Testament, despite the fact that the Greek had *Kurios* (Lord) in each instance." Yet, Lewis's words "questionable enough" - reveal a bit of a YaHWeHistic bias!

How do these JW 'translators' attempt to justify their choice? On the evidence of nineteen **translations into Hebrew** from Greek manuscripts of the **New Testament** - Hebrew translations dating only "from the fourteenth century onward" (A.D.) - explains Lewis.

They further attempt to justify their choice also "from the practice of thirty-eight different modern missionary translations [of the Bible chiefly into Non-Western languages]. All of which are irrelevant to the question!" Thus Lewis.¹⁴⁵

At the same time, while agreeing with Lewis's basic thrust above [about JW's rather than about God's name Jehovah] - Anti-Cultist Scholars who rightly oppose the theology of the JW's have given a fairer assessment than Lewis of the use of the noun "Jehovah" in translating the Older Testament's *JHVH*. Thus, even the somewhat-abrasive Baptist Rev. Professor Walter R. Martin - who rightly castigated the rejection of Christ's divinity by JW's - has rightly conceded to them and others:¹⁴⁶ "**No reasonable scholar, of course, objects to the use of the term Jehovah in the Bible**" - providing applied to the one and only real and triune God!

The more-controlled Reformed Theologian Rev. Professor Dr. Anthony A. Hoekema of Calvin Theological Seminary in Grand Rapids has written¹⁴⁷ about these anti-trinitarian JW's that "they favour the form *Jehovah*.... This divine name is therefore consistently rendered *Jehovah* in the **Old** Testament section of the[ir] *New World Translation* - **a practice to which no exception can be taken**, particularly since this was done also by the [1901] translators of the *American Standard Version*.

"Without any Scriptural warrant whatsoever, however, Jehovah's Witnesses [JW's] have also introduced the name Jehovah 237 times into the text of the[ir] *New World Translation* of the **New** Testament. Jehovah's Witnesses [JW's] deny the full deity of Jesus Christ and His complete equality with Jehovah."

Now JW's claim¹⁴⁸ that "*The New International Dictionary of New Testament Theology* (Volume 2 page 512) says: 'Recent textual discoveries cast doubt on the idea that the compilers of the LXX [*Septuagint*] translated the tetragrammaton *YHWH* by *kyrios*. The oldest LXX

MSS (fragments) now available to us, have the tetragrammaton written in Heb[rew] characters in the G[reek] text.

"This custom was retained by later Jewish translators of the O[ld] T[estament] in the first centuries A.D.'" Thus, a "fragment of the *Septuagint*...dated to the first century A.D. and containing Zechariah 8:19-21 and 8:23 to 9:4...in Jerusalem's Israel Museum...contains God's name four times." By this, the Jews mean the tetragrammaton in **Hebrew**.

Of course, the very fragmentary nature of this mentioned phenomenon - needs noting. Indeed, in the faithful mainline transmission of the full Septuagint text, such fragments may very well represent imperfect side-versions deliberately jettisoned because once deemed somewhat tarnished - after having been miscopied by occasionally-uncareful scribes.

Both Martin and Hoekema have reflected on and explained such occasional insertions of the Hebrew word "*JHVH*" untranslatedly into extant fragments of certain early manuscript copies of the Greek Septuagint Older Testament.¹⁴⁹ However, in fuller copies of the latter itself, the word *JHVH* is almost always uniformly rendered by the Greek word: *Kurios*.

Sadly, JWs deny the Biblical teaching that Jesus Christ is Himself Jehovah. Sadder still, after the emergence of these JWs toward the end of the nineteenth century - even some Trinitarians, who quite rightly upheld the full deity of Christ, **reactionarily** and (for that reason) wrongly abandoned God's name Jehovah and/or exchanged it for "Yahweh" (*sic*).

Such Trinitarian Christians rightly jettisoned the 'dirty bathwater' of sects like the JWs. But such Trinitarian Christians wrongly abandoned even Christ's and the Triune God's "**Jehovahness**" (though not of course His full deity nor His less-important 'Yahwehness' or upholding of the universe).

In so doing, such reactionary Trinitarians - by phasing out the word 'Jehovah' and phasing in the word 'Yahweh' - have come perilously close to rejecting the 'baby' of God's Jehovahness together with the 'dirty bathwater' of the JWs' rejection of Christ's deity. Yet such an abandonment of that 'baby' - ignores the fact that also JWs believe that the original pronunciation of God's name was probably not Jehovah but 'Yahweh' (*sic*)!

Moreover, such an abandonment is also quite counterproductive. It is like abandoning the term 'catholic' alias 'universal' - just because Romanists and the Eastern-Orthodox misunderstand and misuse it. Or like abandoning even the Biblical word 'Christian' (*cf.* Acts 11:26 & 26:28 and First Peter 4:16) - just because that name too is misunderstood and misused not only by Romanists and the Eastern-Orthodox but also by Monophysites and Nestorians and even by Antitrinitarian and Antichristian religions like Judaism and Islam and JWism and Humanism *etc.* (and even by purely-nominal Protestants themselves).

But yet more! It is an abandonment also of the very word *Jehovah* rightly found in the Protestant King James Bible (and other fine versions) at Genesis 22:14 and Exodus 6:3 & 17:15 and Judges 6:24 and Psalm 83:18 and at Isaiah 12:2 & 26:4. And that, is extremely reactionary indeed!

As to the above-mentioned point anent the "**Jehovahness**" of Christ and God Triune (four paragraphs earlier), the errors of Judaists and Muslims are somewhat similar to the above-mentioned misunderstandings of the latter-day so-called JW's. We now explain.

The error of Post-Christian Judaists does not consist in their calling the true God: "Father." The true God is indeed, *inter alia* and *inter Alios*, also Father. But the error of Judaists consists in calling not the God of the Bible but a non-trinitarian and hence a false-god of their own fabrication, both "Jehovah" (or "Adonai" or "Adoni-Shem") and "Father."

For their unpronounceable "*JHVH*" and their "Father" - is not the Bible's unchangeable Jehovah! Nor is their god the eternal Father of His Co-Eternal Son in Their Co-Eternal and equally-personal Spirit (nor do they so claim). Indeed, as the Hebrew Apostle John reminds us, "whosoever denies the Son, the same **does not have the Father**" (First John 2:23). And "he who does not have the Son of God, does not have life" (First John 5:12). No, not at all!

One meets with a somewhat similar error also with the Muslims. They too claim to believe in the one true God. Their error, however, consists of calling their god: *Al-Lah* (which latter is intended to mean: "The God"). For their *Allah* (or *al Lah*) is neither Jehovah nor the Father of His eternal Son in His Spirit. Nor do they so claim!

The famous Scholar H.E. Gravemeijer pointed out¹⁵⁰ in 1881 that in the Dutch Bible, "wherever in our Old Testament '*de Heere*' [the Lord] stands in capital letters [*de HEERE*] the [Hebrew] foundational text reads '**Jehovah**' or, in short, '**Jah**.' The Greek translators of the [B.C. 270] Septuagint, represent that as *Kurios* [or Lord].... **Jehovah** is a special name, a personal name (*nomen proprium*).... Holy Scripture begins with **God** [in Genesis 1:1], and [in Revelation 22:21] ends with the **Lord**. And that [Lord's] name combines itself with Jesus Christ Who is the Lord (Jehovah), in Whom we acknowledge and have the Lord....

"According to Jewish tradition the name **Jehovah**..., since the death of Simon the Just, thus since the first half of the third century B.C., has been exchanged for '*A: donaay*' ['my Lord']. Since then, the Jews have been silent about Jehovah. And Jehovah in turn was then silent toward them - until He sent them His Word incarnated as Jehovah-Jesus.

However, when most of them rejected that Word - Jehovah canonized the Bible and used the Romans to destroy their temple in 70 A.D. By rejecting His Word Jesus, Jehovah has taken that Word to the Gentiles who hear and heed!

Continues Gravemeijer: "The word '**Jehovah**' means: 'He is.' It thus characterizes God as the One Who is - that is to say: Who actually is; Who is truly and eternally the same; thus, The Being in the most absolute sense.... 'The LORD [Jehovah] is His memorial.' Hosea 12:6....

"The words of Revelation 1:4 - 'Who is and Who was and Who shall come' - are a description of the name **Jehovah**.... In the Greek text, it is *Ho Erchomenos* ['He Who shall come'] - not 'He Who shall become.' A God Who 'becomes' is foreign to Holy Scripture [*cf.*

Malachi 3:6] - and is in conflict with 'Ehyeh 'a:sher 'Ehyeh [the '**I am** Whom I am' in Exodus 3:14]; and against the actual equating of it with the pure 'Ehyeh....

"Nobody other than the true God alone can be called **Jehovah**. No created being can be called Jehovah. This is weighty, in respect of the Divinity of Christ.... The name **Jehovah** bears all the characteristics of a proper name. It never occurs in the plural number. It is not given even to angels - except to the One uncreated Angel (or Messenger), of Whom God said: 'My Name is in Him.' Exodus 23:21....

"Christ deserves the name **Jehovah**! For He, although man, is also truly God.... He is the One referred to in Jeremiah 23:5f - 'Behold the days are coming, says the Lord, that I will raise up unto David a righteous Branch; and a King shall reign and prosper and shall execute judgment and justice on the Earth! In His days...Israel shall dwell safely. And this is His name by which He shall be called: **THE LORD OUR RIGHTEOUSNESS**.'

"That does not mean him through whom and under whom Jehovah shall be our righteousness - but the 'righteous Branch' out of David, expected by Israel as Redeemer. The King Who shall do what is right and be righteous on Earth shall Himself, by His people, be called: 'the Lord **(Jehovah) our Righteousness [J'hovah-Tsid'qenu]**'....

"Because He, incarnatedly revealed as God, is the only Cause and Source of righteousness for His Kingdom and His people. It is about Him that Hebrews 13:8 bears witness: '**Jesus Christ** is the same, yesterday and today and unto eternity.' Thus, that says: He is Jehovah."

In 1887, Rev. Dr. Eduard Böhl, in life Professor at the Evangelical Theological Faculty in Vienna, produced his great work *Dogmatik*. There, he argued that "the divine 'I' resides in Jehovah.... Where this name was explained by God Himself - Exodus 3:14 - He at the same time explicated His 'I'....

"It goes back to the time **before** Abraham. According to Scripture, it was already essentially known to the first human being. Genesis 2:43.... {In] Exodus 3:14]..., 'I am Whom I am' means 'I shall keep on being Whom I shall keep on being.' It is the same in the Hebrew....

"The Personality of God resides in this name Jehovah! According to this name, it is inherent that God is a Person. He says 'I' from Himself, or from His Own fullness of power. With that, this heavenly '**I**' was given as the Counterpart to our [little] 'i.' Indeed, it is moreover the very Prototype of the human 'i' - the very Prototype according to which Adam was made....

"The conviction of God's eternity, is linked to this name Jehovah. From the beginning of the world, we meet with the Bearer of this name as the Being - as Ho Oon. One can think of no time when Jehovah did not say 'I' about Himself. Indeed, one can also think of no time when He shall cease saying 'I.'

"This name therefore expresses that the One indicated thereby is eternally the Same.

Whatever He was for us, He is for us, and shall be for us. Such Jehovah expressly guarantees - in the words of Isaiah (48:12): 'I am He'.... Jehovah's Being stands above the change of the times. Thus too says Psalm 102:27 - 'You remain Whom You are' ['Thou art the same, and Thy years shall have no end' (King James Version)]....

"Now we understand, how Paul can say - 'from Him and through Him and to Him are all things' (Romans 11:36).... With which can be compared 'The Living God' (in Psalm 42:2, cf. Revelation 1:18).... And the swearing formula: 'as truly as I live!'....

"The independence, sovereignty, and singularity of God - reside in this name. By virtue hereof, Jehovah emphatically says: 'I am' in Deuteronomy 32:39 and Isaiah 43:10-13 & 48:12 & 52:6.... In this name resides the immutability, truth and faithfulness of the fulfilment of promises. Indeed, precisely the classic statement of Exodus 3:14 leads to these elements."

Sadly, the influence of the "theological Darwinist" Julius Wellhausen and his 'Jahvist' or multiple-authorship theory as to an allegedly Post-Mosaic origin of the Pentateuch - now really and truly began to wreak havoc on large sections of the Christian Church. Yet, notwithstanding that, the views of Scholars like the Scottish Presbyterian Rev. Professor Dr. James Orr still gained a good hearing.

Orr, in his 1893 book *The Christian View of God*, acknowledged upfront:¹⁵¹ "For of Him and through Him and unto Him are all things. To Him be the glory for ever'. Amen. Romans 11:36.... There is absolutely no New Testament view which does not approve itself as a sound and definitive formation from an Old Testament germ.... At its root - is the idea of a holy, spiritual, self-revealing God, the free Creator of the world and its continual Preserver.... The end is the establishment of a Kingdom of God under the rule of the Messiah, in which all national limitations will be removed, the Spirit be poured forth, and Jehovah will become the God of the whole earth."

Orr was followed by the 1901 *American Standard Version* - where JHVH throughout the Older Testament is translated "Jehovah." There, the translators commented¹⁵² that they "were brought to the unanimous conviction that the Jewish superstition, which regarded the Divine name as too sacred to be uttered - ought no longer to dominate in the English or any other version of the Old Testament....

"This memorial Name, explained in Exodus 3:14-15, and emphasized as such over and over in the original text of the Older Testament, designates God as the personal God.... This personal name [Jehovah], with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim."

Soon after 1901, Clyde W. Votaw wrote something very significant - in *The Biblical World*. He remarked:¹⁵³ "The *American Standard* edition is by far and in every respect, the best English translation of the Bible in existence."

Indeed, in 1902, *The Presbyterian and Reformed Review* commented on its employment of '**Jehovah**': "We cannot understand how there can be any difference of opinion as to the rightness of this step. This is the Lord's personal Name by which He has elected to be known....

"It has the value of the true form.... It would be mere pedantry to substitute for it 'Yahwé' or any of the other forms now used with more or less inaccuracy.... The English reader of the Old Testament will...meet steadily with 'Jehovah' and learn all that 'Jehovah' has been to and done for His people."

It was, however, especially Rev. Professor Dr. Abraham Kuyper Sr. and his son Rev. Professor Dr. H.H. Kuyper who wrote at length on these matters - in refutation of Wellhausen *cum suis*. Kuyper Sr. said¹⁵⁴ that "the **Jews** have maintained that in the name Jehovah three tenses inhere - namely the past, present, and future. That idea is materially correct....

"John's Revelation...(in 1:4 and 4:8)...says that He is *Ho Oon kai Ho Een kai Ho Erchomenos* [the One Who is and Who Was and Who is coming (alias Who keeps on being)]. Precisely this exhibits the word-play on the present, past and future. Also in 11:17.... So too [in] 16:5...we still read of *Ho Oon kai Ho Een*....

"This even raises the question [at Revelation 1:8 & 1:11 & 21:6 & 22:13f] as to whether speaking about *To A kai To OO* [the Alpha and the Omega] does not similarly contain a certain reference to the naam *Jaho*.... It stands fast in [the Bible's last book of] Revelation, that *Ho Kurios* [the Lord] is *JeHoVaH* - containing the past and the present and...the future within [the word] itself.

"Among the knowledgeable Orientalists in our land, many have opined that *JeHoVaH* is according to Revelation 1:4 to be explained as a composite - of *JHVH* as an abbreviation of *Yehiy*; *Ho*, as an abbreviation of *Hoveh* (present tense of *Havah* = 'to be'); and *Vah*, an abbreviation of *hVh* [*haVah*]. Thus *JeHoVaH* would then be a deliberately-composed name. *Inter alii* Professor Leusden has gone to a lot of trouble to get this explanation accepted and maintained.

"From this explication, a much simpler explanation has come back. That says, one here has to do with a root *HVH* - which is the same as *HYH* (= to be). The original imperfect form is *JaHVah*; for initially, one always used a patach [short 'a'].

"According to the laws of Hebrew vocalization, that *JaHVah* can now be softened into *JaHVeH* [with a segol as the final vowel] - or broadened into *JaHVaaH* [with a qaamets as the final vowel]. That actually depends only on the period during which the form originated. If it is an **older** form, it is pronounced as *JaHVaaH*; but if it is of a **younger** date, then as *JaHVeH*.... With both, it remains the third person singular imperfect Kal - from *HYH*....

"From the name *JHVH*, four abbreviations came into use. Namely, whenever one casts off the last *H* with the *segol* (or the *qaamets*), as often happens - *JaHV* remains. That, according to the laws of Hebrew vocalization, can change into *JaHu* or *JaHo*. Second, the vowel can be cast off from under the [initial] *J*, and replaced with a *shewa* [or a raised *e*] - thus

J^eH^eV^eH, which produces *J^eH^eV*. Third, also the *V* at the end can in addition be cast off - so that *JaH*: or *JaaH*: remains. And finally, even the [middle] *H* itself can still disappear because, as a radical, it has but little force. Thereby, one retains only *Joov* or *Jo*.

"This form permits so many abbreviations, because it is composed of so many unactual consonants which are practically vowels.... Thus Diodorus Siculus [B.C. *circa* 60f] presents the name [colloquially], as *Ia-oo* ["Ja-oh" and as] *A-oo* [A-oh"]. In [others' later] Greek, one also finds the forms *Iabe*, *Iaeu*, *Iaeue*. It all depends on the place where one is, as to whether the [middle-]*H* is sharply stressed or not [as in "*JeHovah*"]....

"In Exodus, we find the direct revelation of this name from the third chapter onward. We read in Exodus 6:2...*Waa'eeraa' el-'Abraahaam el-Yitzchsaaq w^eel Ya'a:qoov b^e'El Shaddaay Y^ehoovaah loo' nowda'thiy laahem* ['I appeared to Abraham and to Isaac and to Jacob by the name of "God Almighty"; but by My name "Jehovah" I was not known to them']....

"If we...compare this with chapter 3, where the naming [earlier] occurs..., we then read (*cf.* the history in verses 5-15) that Moses asks: 'If the Israelites...shall say to me: "What is His name?" - what am I then to say to them?' Thereupon the Lord answers: '*Ehyeh 'a:sher 'Ehyeh!*' And He said: 'This is what you shall say to the Israelites: '*Ehyeh* has sent me to you!'.... The name was thus not revealed as *JHVH*, but as '*Ehyeh*. First, in the fullest form: '*Ehyeh 'a:sher 'Ehyeh*. And in the second part of the fourteenth verse, the name is shortened to '*Ehyeh*.

"Now chapter 6:3 says: 'by My name "Jehovah" I was not known to them'.... Israel indeed knew that name as a nominated designation [*benoemingsnaam*]; but the explanation, the contents, the **significance** - remained veiled before Abraham and Isaac and Jacob.... The **meaning** of '*El Shaddaay* had been manifested, but not that of *JHVH*....

"At the burning bush, the Lord Himself explained it to Moses.... God had also from of old already laid the name *JHVH* on the lips of His children. But only later did the explanation follow.

"That the name [as such] had been known also earlier, can indeed be seen also from the name of Moses' mother *Yowkebed*. There we find the abbreviated form *Yow*. That would naturally be impossible - if the name, the word *JHVH*, had **first** been revealed [only] at the burning bush. The name had, of course, been given by Moses' grandfather.

"Wellhausen indeed later found that to be in conflict with his claims about the origin of the name *JHVH*.... He said the name had first been Ichabod and had only later been changed to Jochebed [as in Exodus 6:20, which Wellhausen regarded as Post-Mosaic]. We, of course, cannot go along with this. That is to bounce around with personal names all too strangely!" Thus Kuyper.

[Julius Wellhausen so alarmed orthodox Lutherans with his higher-critical theories, that he had to resign his first professorship. He was one of the pioneers who advocated the (*Jahvist*-

Elohist-Priestcode-Deuteronomist) so-called multiple-source theory of the origin of the Pentateuch, for which he alleged a chiefly-postmosaic date. It is especially unfortunate that, since the J-E-P-D Graf-Wellhausen-Kuenen hypothesis of the nineteenth-century Higher Critics, many "Jahvists" have latched onto *YaHWeH* rather than *Jehovah* - in an attempt to undermine the credibility and integrity of Scripture and of the God of Scripture.]

Continued Kuyper: "If we look at First Chronicles 2:25 and 7:8 and 4:18, we there find three personal names - namely '*A:chiyaah* [or Ahijah], '*A:biyaah* [or Abiah], en '*Bityaah* [or Bithiah]- names which already date from long before Moses in the older portions of the genealogy. Nevertheless all three refer back to *JHVH* (*Bit-Yaah* = *Beeth-'Eel*).... It is inconceivable that Moses could have said: 'It's a pity that these people were named Ahi-El *etc.*, so I shall change it to Achi-Ya *etc.*'....

"Now that we know this, we are able further to verify the use of this name [*JHVH*] in the Holy Scriptures. Already in the first chapters of the Bible we find this name being used. First, in Genesis 2:4. In chapter 1 we find, consistently, '*E:lohiym* - until chapter 2:3....

"In this 4th verse of Genesis two, *JHVH* is not used all on its own - but connected to '*E:lohiym*. So too in verses 7 and 8, and also in the whole of chapters 2 and 3.

"From chapter 4 onward, *JHVH* is used by itself.... The expression in Genesis 4:26 ('Then men began to call upon the name of *JHVH*') justifies the presumption that the name was already then in use.... It certainly says that 'men '*aaz*, then, *huwhal liqro*' - began to call out [the name of the Lord]' - with the name: *JHVH*.

"A second pronouncement regarding the use of the name Jehovah at an early time, is offered by the history of Abraham. Also to Abraham did the Lord reveal Himself. And there we read in Genesis 15:7: 'And He said to him: " '*A:niy JHVH* [I am *Jehovah*] Who brought you forth" ' *etc.*

"Clearly, the Lord God was already then being called upon as *JHVH*. That name was then known as a personal name - even though it still remained an undisclosed mystery, as to its contents. Just like our word 'God' - concerning which the contents and the meaning remained completely unknown." Thus Kuyper.

Now it certainly seems the Early Church Fathers and also the Reformation Fathers and even later Calvinists recognized that Adam knew God to be the **Triune** '*E:lohiym*. Thus Basil,¹⁵⁵ Epiphanius,¹⁵⁶ Zanchius,¹⁵⁷ Witsius,¹⁵⁸ and Gravemeijer.¹⁵⁹ But did Adam also know the personal name *JHVH*?

Yes! - according to Kuyper. Said he:¹⁶⁰ "There is much evidence for accepting that God deliberately revealed **this** name to him. In the first place, it is very strongly in the foreground within Holy Scripture - that God rejects all will-worship, and wishes to be served only as He Himself prescribes. So, whereas [ignorance about] the name [of God] so much diminishes the matter [itself] - the presumption is obvious that the Lord would indeed certainly have determined also [the disclosure of] the name....

"In the second place, it is not probable that this name *JHVH* was invented by anyone precisely on account of its exceptional depth of meaning and its external form.... It is also in itself unthinkable that Moses would have come to the Israelites in Egypt with a name which till then was totally unknown [to them].

"The Lord Himself says [to Moses] that He would come [to the later Israelites] as the God of Abraham, Isaac and Jacob. That could be the case only if Israel knew Who that was. Moses would only then be believable to his fellow tribesmen - if he could vindicate that it was the known God Who had revealed Himself [to him, as He had yet earlier revealed Himself to Abraham and Isaac and Jacob]. Already at an earlier time, He was thus known as *JHVH*.... Moses, coming forth from Midian as a stranger, would by that watchword legitimize himself as the one truly sent by *JHVH*....

"The Rabbis [later]...in their writings used under the radicals [of *JHVH*] the vocalization of '*A:donaay*.... The[ir] prohibition against pronouncing the name of the Lord was later grounded on Leviticus 24:16. There, we find the well-known story of the son of an Israelitic woman and an Egyptian man - who blasphemed the name of the Lord.... Therefrom they deduced, though altogether incorrectly, that he had pronounced the name *JHVH*. Consequently, pronouncing that name disappeared in Israel. In its place, they read '*A:donaay* and '*E:lohiym*.

"It seems to us from the *Septuagint* [alias the B.C. 270 Alexandrine-Israelitic translation of the Hebrew Older Testament into then-colloquial Greek], that [the use of] the name *JHVH* had practically ceased already shortly after the exile. There, it was substituted with *Ho Kurios* [= the Lord].

"Among us Protestants there has indeed been a struggle as to whether we, in translating the Bible, should use 'Jehovah' or 'Lord.' Some good Reformed men in this respect maintain the opinion that we should keep 'Lord.' When the Lord Jesus and His Apostles quote from the Old Testament, and the name *JHVH* appears in what they cite from - we always read *Ho Kurios*. The *Septuagint* translation, though not in itself authoritative, was nevertheless sanctioned by the Lord and His Apostles." So runs their argument.

Kuyper himself then goes on to observe: "There is in the name *JHVH* also such an inexhaustible depth - that we must certainly be highly serious and reverent in the use of that name.... If the reports brought to us by the Rabbis are correct - it would appear that the name *JHVH* was indeed originally pronounced inside but not outside of the temple; that later only the high priest was so entitled [to pronounce it]; and that finally even the high priests themselves replaced it with '*A:donaay* in their blessing [Numbers 6:23-27].

"That, of course, was the case only after the captivity. Before that, it was regularly used. Even in the books dating after the exile, its use [only] gradually became more rare, until [only] at last it completely disappeared" - seemingly after the Roman destruction of the Judaistic temple at Jerusalem in 70 A.D.

"Finally," concludes Kuyper, "I point out the significance of this name. '*Ehyeh 'a:sher 'Ehyeh* is indeed a name above every other name - shining in glory; exalted above all other

names. For it is the name of a Person. It is an **I** Who speaks here [and hence not just merely 'I **am**' but very specifically '**I am**']. It is no man who here names God; it is He Who names Himself.... Here, there is...the pronouncement of that **I**....

"The absolute **I** Who here speaks, bypassing all quality and operation, immediately goes back to the Being Himself.... It must still be noted that it is not *YHYH* but precisely *JHVH*. Precisely the preservation of the **V**, bears the mark of antiquity. Even in Moses' days, *HVH* was unusual and being transmuted into *HYH*.

"Now the expression '*Ehyeh 'a:sher 'Ehyeh* means 'I am Whom I am' - namely as regards essence.... He Who speaks thus about Himself, is mentioning Himself as being determined by nothing other than Himself.... That is then what the name *JHVH* indicates: the Eternal Being Who rests in Himself. It is not influenced by anything outside of Himself.

"Yet one should take care not to understand this in the sense of 'the supreme being' of the philosophers. After all, the concept of *HVH* does not imply dead ex-sistence [*het doode zijn*], abstract being, nude essence - but precisely the issue of life. It is not an ex-sistence such as is contained in a grave, but it is precisely an essence which warrants itself in everlasting actuality.... Applied to God Himself: '*Je maintiendrai*' ['I shall sustain'] is indeed the fullness of meaning which resides within this name. Eternity; Self-sufficiency; Independence in one word, the fullness of the Divine Essence is expressed in this name....

"Recreation rests in creation [Genesis 2:3-4f cf. Hebrews 4:3-14]. The realm of grace arises from the realm of nature. But as a rule, *JHVH* is used where there is mention of God's covenant and the mighty works of grace....

"In the judgment which God consummates over unbelievers, one reads the name '*E:lohiym*'. However, where help to His people is being mentioned - *JHVH* is used. Thus one finds '*E:lohiym*' also in Psalm 19, where God's deeds in nature are being discussed. But in the second part, where God's Word and Law are being discussed, one finds *JHVH*. And that is sustained seven times.... When He causes the stream of His grace to flow forth, His name is *JHVH*."

In his essay *Piety of Language*, an appendix to his publication *Strictly Speaking*, Kuyper had already written¹⁶¹ that the words 'the Lord' [*de Heere*] - "have, by the internal vital law of our language, been stamped as a more respectful form than the shorter 'Lord' [*Heer*].... To use a less reverent form of [a name for] God when you have a more reverent one available, is to fall short in piety.... Does it not follow as of necessity, that '**THE LORD**' [*de Heere*] are the totally-native pure and genuine Dutch words for the name of **Jehovah our God**?"

Kuyper would note the words "**I am**" - in **Jehovah's** First Commandment's phrase "**I am Jehovah** your God Who [redemptively] has...brought you...out of the house of bondage" or saved from slavery to Satan. Now, the First Commandment's "**I am Jehovah** your God" positively requires Christians to profess the name of **Jehovah**; and to serve Him in the right way. How to do this, is expressed also in their obedience to the Second & Third & Fourth Commandments - governing **Jehovah's** spirituality, **Jehovah's** name, and **Jehovah's** day.

Dr. Kuyper elaborates on this in his huge work *E Voto Dordraceno*, especially when commenting on the *Heidelberg Catechism* at its Questions & Answers 98 & 99. He writes:

"The golden calf in the desert was not a false-god. Neither Aaron nor any other Israelite thought of denying **Jehovah** and instituting any kind of Baal-worship. No, they indeed intended to honour **Jehovah**. Only, they wished to serve Him by way of a symbol.... And yet later, after Solomon, with Jerobeam the son of Nebat - when He once again erected a small golden steer on a pillar at Dan and at Bethel - he did not intend farewellling the worship of **Jehovah**, but only serving **Jehovah** in a different way than was being done at Jerusalem....

"You shall not make for yourself any image of God; but you yourself must be the image of God!... Aaron in the desert and Jerobeam at Bethel...**intended to serve Jehovah**. Him alone. If one had asked Aaron: 'Are you intending to abolish the worship of **Jehovah**, and now starting to serve that golden calf as a false-god?' - he would have looked at you strangely, and hardly understood your question.

"No, to the contrary, that golden calf was to him, as it was also to Jerobeam, only a symbol! The honour he intended to express, did not go forth to that image - but to **Jehovah**.

"However, God did not wish to be worshipped thus! He forbad it. He, the eternal Spirit, as the Father of spirits, wished to be worshipped as the in-visible God. And when Jerobeam at length renewed the sin of Aaron - the result also showed how, against all good intentions, the honouring of the image itself became the practice, and serving **Jehovah** all too quickly yielded to serving Baal."

The Third Commandment, says Kuyper, literally reads: "'You may not idly lift up the name of Jehovah your God; for Jehovah shall not hold him guiltless who idly lifts up His name'.... First, we draw attention to the expression 'the name of Jehovah' which is paramount in this Commandment.... The name 'Jehovah' became the definite name of God for His covenant people. It explains: 'I shall keep on being Whom I shall keep on being.'

"It is now specifically and exclusively this name which is mentioned in the Third Commandment. It is the name **Jehovah** which may not idly be lifted up: the name peculiar to the Covenant God of Israel.... The transgression of this Commandment, resides exclusively in the unfruitful use of the covenantal name **Jehovah**....

"We read about this specifically in Leviticus 24:13-16.... We may not weaken the emphasis which is here apparently place upon blaspheming the name **Jehovah**.... The letter, the wording, the form of expression of this Commandment opposes exclusively the misuse of the name **Jehovah**.... The point of departure resides in the covenantal name **Jehovah** in the Old Testament and, if you will, also of the Triune God in the New Testament....

"Blasphemy is not only to used this name thoughtlessly or jokingly, but moreover also with the evil intent of opposed that name and misacknowledging the truth which resides in that name. The son of Shelomith, who was stoned for blasphemy, 'expressly slandered the name.' That is to say, he expressly denied that **Jehovah** was the God of heaven and earth. The

name of the Lord [Jehovah] must be acknowledged. It must be professed. It must be used profitably." But modern Judaism does none of these things.

Finally, in his *Pro Rege*, Kuyper Sr. wrote:¹⁶² about the great 'I am' - Jehovah Himself. Stated Kuyper: "Jehovah asks in Malachi (1:6): 'If then I am a Father, where is My honour? And if I am Lord, where is My fear?'....

"But inasmuch as Jehovah is also the Possessor and Owner and the complete Disposer of all creatures - Christ is in addition also the Lord of all that belongs to Him. He has full say over them, so that they need to do Him homage not just as their Head but also as their Lord!"

One of Kuyper's sons, Rev. Professor Dr. H.H. Kuyper, said *inter alia* also the following (in his 1903 address *Evolution or Revelation*):¹⁶³ "At the beginning of the history of the human race stands the Paradise, and the fall. But also the grace of God Who goes seeking fallen man, and Who gives him His revelation.

"Scripture [*cf.* Genesis 2:4f] does not mention for us how rich the revelation was. But when Eve calls her firstborn 'Cain' ('for I have received a male from *Jahve*'); when in the days of Enos they openly called upon the name of *Jahve*; when Enoch was a prophet who received divine revelations of which only one has been preserved for us (in Jude 14f) - those indications of Scripture itself, show that this original revelation comprised much more than the little which Genesis three mentions to us....

"The name Jehovah or Jahve, in Hebrew, has a long-*e* sound (actually Jhavae).... The name Jahve constantly occurs not only in the history - but also with persons who speak.

"Thus, with Noah, Genesis 9:26; Abraham, Genesis 14:22 & 15:2-8 & 22:14 & 24:40; Sarah, Genesis 16:2-5; Eliezer 24:27-56; the family of Laban, Genesis 24:31-51 & 29:32-35 & 30:24-30 & 28:16-21 & 32:9 & 49:19. While the name Jochebed sufficiently indicates that this use of the name Jehovah or Jahve cannot be intended proleptically - inasmuch as the occurrence of this name in a personal name would then be inexplicable....

"The hypothesis of Wellhausen's school, [is] that in Genesis and Exodus we have to do with two writers. One of them - the 'Jahvist' - would have made the name Jahve known already in Genesis 4. And the other - the 'Elohist' - would have caused this name to be revealed for the first time to Moses.

"As Delitzsch states, this would be to remove a 'difficulty with a commonplace.' But it also places us before the new riddle as to how the later 'Editor' who would have merged both of these stories into one - could have perpetrated such unforgivable stupidity so as to leave Exodus 6:3 standing there!"

Dr. Abraham Kuyper Sr.'s successor, Rev. Professor Dr. Geesink, wrote the greatest work yet written about Practical Calvinism - his 1931 masterly volumes on *Reformed Ethics*.

There, regarding the categorization of the Decalogue, he writes: "The oldest categorization connects Exodus 20:2 with Exodus 20:3 as one 'word' [alias the First Commandment]. The Jews, and the Reformed, then take verses 4 & 5 & 6 as the Second Commandment."

The Third Commandment forbids taking Jehovah's name in vain. "Post-exilic Judaism here considered that this prohibits speaking the name of Jehovah out loud.... You shall not use the revelation of your God for a purpose which is mendacious." And what is more mendacious than Rome's black-skinned and peppercorn-haired images of 'Christ' in Africa; her yellow-skinned and almond-eyed images of 'Christ' in Eastern Asia; and her blue-eyed chestnut-haired Aryan images of 'Christ' in the Anglo-Saxon World?!

On "the Second Commandment," Geesink writes: "It is not the worship of a false god prohibited by the First Commandment but the illegal worshipping of Jehovah with which we are concerned - by depicting Jehovah in a creaturely form through the medium of wood or stone.... No wooden or stone images of Jehovah may here be made, according to the model of any created things.... It is the making of an image of Jehovah in the form of the model of a creature, which is here condemned."

In his 1909 *Magnalia Dei*, Rev. Professor Dr. Herman Bavinck wrote¹⁶⁴ that God in "Exodus 6:2...makes Himself known to Moses as 'Jehovah' - that is, as the same God Who appeared to the [fore]fathers.... 'Jehovah' now acquires the meaning of: I am Whom I am (I shall be Whom I shall be), and indicates God's unchangeable faithfulness....

"Jehovah is the God of the covenant.... In the name Jehovah...it is inherent that the same high and exalted God has freely revealed Himself to His people as a God of holiness and mercy and faithfulness....

"Jehovah Elohim...is the Lord God.... The Pagans and many early and recent philosophers say that Jehovah is only the God of Israel.... But Moses and Elijah and all of the Prophets, Christ and all His Apostles - maintain over against this that...there is no God beside Him. Isaiah 43:10-15 & 44:6. Therefore 'Jehovah' is God's actual and distinct name. Isaiah 42:8 & 48:11."

In his 1928 *Reformed Dogmatics*, Bavinck asks:¹⁶⁵ "What quality immediately distinguishes God from all creatures, [and] what is the chief concept of His Being?" He answers: "Especially the name *JHVH*. The Jews called this name, the name *par excellence*, the essential name, the glorious name, the name with four letters....

"The French has *l'Eternel*.... Appealing to Jewish tradition, some have pronounced the name as *Jeve* ['Jev-veh'].... Indeed, this vocalization [*interpunctie*] is to be found with Samuel ben Meir; and was, later, still being defended by Hottinger....

"It is not at all impossible that the name *Jhvh* already existed earlier - before Moses.... *Jhvh* was definitely the God of Israel - not only according to Scripture, e.g. Judges 5:3-4, but also according to the testimony of the Mesa Stone from the ninth century B.C..... *Jhvh* is here the God of Israel and indeed the only God, the Creator of heaven and earth....

"As regards the derivation of the name, it is rather commonly accepted that it points back to the stem *hvh* or *hyh*.... Opinions still differ only as to whether it is derived from the Kal or from the Hiphil in the first person imperfect. Actually, the latter explanation is defended...only on the basis it is inconceivable such an exalted concept of God could have been pronounced in the Kal form at the time of Moses. The name *Jhvh* would then not mean 'He Who is' but 'He Who causes to exist'....

"But Smend from his point of view rightly says that even that name is still far too high for that time [of Moses]; and he calls this explanation unlikely also because the Hiphil never occurs in the verb *hvh*. Thus, only that explanation remains - which is given of the word in Exodus 3.... After all, in verses 13-15, the meaning of the name is given clearly. In full, it says '*Ehyeh 'a:sher 'Ehyeh*'. And therewith, the Lord says He...is the same as had appeared to their [fore]fathers. He is Who He is; yesterday and today; unto eternity [*cf.* Hebrews 13:8]....

"This meaning is illuminated even further in verse 15: *Jhvh*, the God of your [fore]fathers - the God of Abraham, Isaac and Jacob - is sending Moses. And that is His name for ever. Here, God does not call Himself simply 'the One Who **exists**' [*sic!*].... But He expressly says what and how He **is**.... He shall keep on being what He shall keep on being.... He shall keep on being that which He was for the Patriarchs - that which He is now, that which He shall keep on remaining.... This is no new and no strange God.... But this is the God of the fathers - the Unchangeable; the Steady; the Faithful; the One Who always remains Himself.... The Lord says in Exodus [6:2-3 *cf.* too in 3:6-14] how and in what sense He is *Jhvh* - the 'I shall keep on being Whom I shall keep on being'....

"The name *Jhvh* is, in the Old Testament, the highest revelation of God.... *Jhvh* is God's actual name. Exodus 15:3; Psalm 83:19; Hosea 12:6; Isaiah 42:8.... By abbreviation, the forms *Jaha:v*: [and] *Jahu* and *Jah* arise. These are used especially in composites. And thence, in turn, arises the noun *Jaahh*. This abbreviated name is regularly used in the exclamation *hallelu-Jaahh*....

"*Jhvh* is explained a few times in the New Testament - by *To Alpha kai To Oo*; *Ho Oon kai Ho Een kai Ho Erchomenos*; *He Archee kai To Telos*; *Ho Prootos kai Ho Eschatos* [The Alpha and the Omega; He Who Is and Who was and Who shall keep on being (or coming); The Beginning and The End; The First and The Last]. Revelation 1:4,8,11,17; 2:8; 21:6; 22:13.... Also the combinations of *Jhvh Elohim* [and] *Jhvh Elohim Zebaoth* are again found in the New Testament as *Kurios Ho Theos* (Luke 1:16 & Acts 7:37 & First Peter 3:15 and Revelation 1:8 & 22:5) [and] *Kurios Ho Pantokrator* (Revelation 4:8 & 11:17 & 15:3 & 16:7 & 21:22)....

"The name *Jhvh* is pre-eminent, Exodus 3:14. By this name, He is indicated as the One Who is and Who shall be what He was - Who eternally remains the same in relation to His people. He was before all things, and they exist only through Him. Psalm 90:2; First Corinthians 8:6; Revelation 4:11. He is '*Aadon, Kurios, Despotees*' - in the absolute sense, Lord of the whole world. Exodus 23:17; Deuteronomy 10:17; Joshua 3:13.

"He depends on nothing; everything depends on Him. Romans 11:36.... He needs nothing, but is all-sufficient. Job 22:2-3; Psalm 50:19f; Acts 17:25.... And thus He is the First and the Last, the Alpha and the Omega, the One Who is and Who was and Who shall be [or keep on coming]. Isaiah 41:4; 44:6; 48:12; Revelation 1:8; *etc.* He is completely independent.... To the contrary, He is the only Source of all existence and life, of all light and love, the superabundant Fountain of all that is good. Psalm 36:10 and Acts 17:25.... If God were not unchangeable, He would not be God. His name is **Being**, and that name is an incommunicable noun." Thus Bavinck.

In 1928, the famous Scottish United Free Church's liberal Dr. James Moffatt's *New Translation of the Bible* appeared. There,¹⁶⁶ he regularly translated *JHVH* as "The Eternal." Yet he simply transliterated the Newer Testament's phrase "the Word" (when referring to Christ) - untranslatedly - as "the Logos." Thus, Moffatt rendered 'I am Jehovah' in Exodus 6:2 - as "I am the Eternal" and "as 'the Eternal.'" But John 1:1 he inconsistently rendered: "The Logos existed in the very beginning, the Logos was with God, the Logos was divine."

Rev. Dr. C.N. Impeta wrote¹⁶⁷ in 1929 that "God is called "**Jehovah** (Lord) and Adonai **Jehovah** (in Isaiah 40:10).... Translating **Jehovah**, we find the expression 'the Lord God' in the New Testament. Luke 1:16; Acts 7:37; First Peter 3:15; Revelation 1:8 & 22:5....

"Jesus appropriated this also very consciously. John 13:13 ['You call Me Master and **Lord**; and you say well; for so **I am!**' (*cf.* too at John 5:58)]. Therewith, He also accepted for Himself the deep meaning of the name **Jehovah**. This is mirrored in His '**I am He** (John 6:20 & 8:24-28). And so too, very clearly, the declaration '**I am** the Alpha and the Omega, the Beginning and the End' (Revelation 1:11 & 1:17 & 2:8 & 22:13)."

In 1934, Canon D.D. Williams of Cambridge made a remarkable admission in the prestigious *Zeitschrift für die alttestamentliche Wissenschaft*. There,¹⁶⁸ he stated that "evidence indicates, nay almost proves, that *YaHWeH* was not the true pronunciation of the Tetragrammaton.... The name was probably *Jahoh*" (Ja-hoh). Somewhat similarly, also Dr. M. Reisel argued¹⁶⁹ that the "vocalisation of the Tetragrammaton must originally have been *J^eHuah* [Je-hooh-ah] or *JaHuah* [Ja-hooh-ah (or Ja-hoh-vah)]."

In 1947, the conservative American Calvinist Theologian Dr. Loraine Boettner wrote¹⁷⁰ that there is but one living and true God.... There is but one Self-existent, eternal, supreme Being in Whom all of the divine attributes or perfections inhere.... That both the Old and the New Testament do teach the unity of God, is clearly set forth in the following verses:

"'Hear, O Israel! **Jehovah** our God is one **Jehovah**' (Deuteronomy 6:4). 'Thus says **Jehovah**, the King of Israel; and **His Redeemer, Jehovah of hosts** - 'I am the First, and I am the Last; and beside Me there is no God' (Isaiah 44:6).... '**I am** the Alpha and the Omega, the First and the Last, the Beginning and the End' (Revelation 22:13). From Genesis to Revelation, God is declared to be **one**."

Now Judaism's most important text in the whole Bible, the *Shema* or Deuteronomy 6:4f, itself cites the one and only **Jehovah** fully thrice. Thus: "Hear, O Israel! **Jehovah** our God

is one **Jehovah** - and you shall love **Jehovah** your God with all your heart and with all your soul and with all your might!"

Boettner then cites the Christian Ex-Rabbi Cohn¹⁷¹ as follows: "It will interest the reader to know that the most sacred Jewish book, the *Zohar*, comments on Deuteronomy 6:4...saying: 'Why is there need of mentioning the name of God three times in this verse?' Then follows the answer. 'The first "Jehovah" is the Father above. The second is the stem of Jesse, the Messiah who is to come from the family of Jesse through David. And the third is the way which is below [meaning the Holy Spirit Who shows us the way], and these three are one.'" Boettner himself then draws the conclusion. "According to the *Zohar*." he declares,¹⁷² "the Messiah is not only called Jehovah but is a very part of the **Triune Jehovah**."

As it were, the Father is the Mind of **Jehovah**. The Son is the Word of **Jehovah**. The Spirit is the Life of **Jehovah**. And, as the Judaistic *Zohar* itself assures us, "these three are one." Cf. too Matthew 28:19 and First John 5:6-8.

Before the famous Arthur W. Pink died in 1952, he produced his *Gleanings in Exodus*. There, he remarked¹⁷³ that in Exodus 3:14, "'I am' is the great **Jehovistic** name of God.... It contains each tense of the verb 'to be'; and may be translated - 'I was, I am, and I shall always continue to be'.... Our business is to proclaim the Being of God as He has revealed Himself in and through Jesus Christ.

"The 'I am' of the burning bush, now stands fully declared in the blessed Person of our Saviour Who said 'I am the bread of life'; 'I am the good Shepherd'; 'I am the door'; 'I am the light of the world'; 'I am the way, the truth and the life'; 'I am the resurrection and the life'; [and] 'I am the true vine.' He is the eternal 'I am' - 'the same yesterday and today and forever' [Hebrews 13:8].

"And God said unto Moses, 'I am that I am'; and He said, 'Thus shalt thou say unto the children of Israel, "I am hath sent me unto you"'.... 'I am that I am' announced that the great God is Self-existent, beside Whom there is none else. Without beginning, without ending, 'from everlasting to everlasting' He is God. None but He can [truthfully] say 'I am that I am' - always the same, eternally changeless. The Apostle Paul could say 'By the grace of God, I am what I am' - what grace has made me. But he could not say 'I am that I am'.... And God spake unto Moses and said unto him, 'I am...**JEHOVAH**."

In his 1958 lecture *The nature of our knowledge of God*, Rev. Professor Dr. A.A. van Ruler insists¹⁷⁴ that "human knowledge of God is fundamental and obvious.... Everything turns on the question of God and the knowledge of Him.... Whenever one wishes to understand oneself, and being - one is, howsoever, engaged with the question of God.

"God is - by definition - the Ground of all existence.... He is God! The Ground of all existence! He is the Creator! He is **Himself**! He is the Person *par excellence*! He is the Lord, Who Himself determines!... He is the living, acting, personal God....

"Our knowledge of God is not...exhaustive [nor] comprehensive, but it is indeed true and pure.... God has revealed Himself historically, to Israel, in Jesus Christ.... God as Creator; God as the Triune One; God as the Elector; God as incarnated in Christ; God as the One Who indwells, in the Holy Spirit.... Here we have received a series of rules of speech, which make it possible for us with certain preciseness to speak about the mystery of the Ground of all existence."

In his 1966 *Reformed Dogmatics*, Rev. Professor Herman Hoeksema wrote:¹⁷⁵ "His name is **Jehovah**, I AM, the One that never becomes - the eternal, immutable Being (Exodus 3:14).... He is the Holy I Am.... With respect to the name *Jehovah*...this is evident already from Exodus 3:13-14.... The name '*Ehyeh 'a:sher 'Ehyeh* , or briefly '*Ehyeh*, which is an explanation of the name Jehovah by which God was already known to the [fore]fathers - is here designated as the Name of God, the Name *par excellence*.... We read: '[So] that men may know that Thou Whose name alone is Jehovah, art the Most High over all the earth' [Psalm 83:18].... It is particularly of the name of Jehovah that the Psalmist of Israel sings....

"The name Jehovah is derived from the verb *hayaah* or *haavaah*. The form is an imperfectum, either in Kal or in Hiphil. The former is most probably the case, for a Hiphil form of this verb never occurs. And besides, this is in accord with Exodus 3:14 - '*Ehyeh 'a:sher 'Ehyeh* .

"In Exodus 6:3, we read that the Lord says to Moses: 'And I [am]...Jehovah'.... He would now especially reveal that He is the eternal and unchangeable I AM....

"The fundamental meaning of the name Jehovah is indeed that God is of and through Himself.... Its most fundamental significance, that from which all the various connotations may be explained, is undoubtedly the *aseitas Dei*.... God, according to [that] which He is of and in and through Himself - has the eternal ground and fountain of His Being within Himself.... He, **is** - the creature, exists....

"The name Jehovah also reveals God to us as the one and simple Being Who alone is God - besides Whom there is none other; Who is what He is; and Whose attributes are all one in Him.... There is revealed in the name Jehovah, God's infinity - both in comparison to time and space. He is the Eternal One. For only the Eternal One can possibly say [and truly mean], 'I AM'.... I am Jehovah, I change not; therefore ye sons of Jacob are not consumed' (Malachi 3:6)....

"The Angel of Jehovah in the Old Testament...is Himself God.... Further, divine attributes are ascribed to Christ, such as eternity and omnipotence.... Micah 5:2 (in the Hebrew Bible)...reads...'Whose goings-forth have been of old, from everlasting'... And in Revelation 1:8, the Lord Himself says that He is *Ho Pantokratoor*: "I am Alpha and Omega, the Beginning and the Ending," saith the Lord Which is and Which was and Which is to come - the Almighty." Thus Hoeksema.

In 1978, Rev. Professor Dr. Jakob van Bruggen published his thoughtful book *The*

Future of the Bible. There, he rightly stated:¹⁷⁶ "Some modern translations, especially the *NEB* [alias the *New English Bible*], abandon the Hebrew text...at some points.... These modern translations bring in a more subjective element at the base of the translation of the Old Testament....

"The Hebrew (and partly Aramaic) text (called the *Masoretic Text*) must be binding for the translation of the Old Testament.... If this restriction is relaxed, then the translation of the Old Testament breaks adrift and is tossed to and fro between the preferred readings of a few contemporary Old Testament Scholars."

Also in 1978, the late Rev. Dr. James Montgomery Boice published his *Foundations of the Christian Faith*. There, Boice insisted¹⁷⁷ that "in Exodus 3:13-14... 'I AM WHO I AM' the name is linked with the ancient name for God, **Jehovah**.... It shows Him to be the One Who is entirely Self-existent, Self-sufficient, and Eternal..... His 'existence' does not depend on anybody....

"Inherent in the name of God given to Moses ('I AM WHO I AM') is everlastingness, perpetuity, or eternity.... God is, has always been, and will always be.... He is ever the same in His eternal being.... Abraham called **Jehovah** 'the Everlasting God' (Genesis 21:33).... The book of Revelation describes God as the 'Alpha and the Omega, the Beginning and the End' (Revelation 1:8 & 21:6 & 22:13) . The creatures before the throne cry [out] - 'Holy, holy, holy - is the **Lord** God Almighty Who was and is and is to come' (Revelation 4:8)

Jesus' '**I am**' sayings are worthy of special notice.... Only God can rightly make such claims. '**I am** the bread of life' (John 6:55) . '**I am** the light of the world' (John 8:12 & 9:5). '**I am** the door' (John 10:7-9). '**I am** the good shepherd' (John 10:11-14). '**I am** the resurrection and the life' (John 11:25). '**I am** the way and the truth and the life' (John 14:6). '**I am** the true vine' (John 15:1-5).

"In addition to these indirect statements, a number of statements claim divinity directly. Such claims were considered blasphemous in Christ's day.... Nevertheless, He made a number of direct claims. In John 8, for example, the leaders of the people had been challenging everything Jesus said and now challenged His statement that Abraham had rejoiced that he was to see the day of Christ and had seen it and was glad.

"They said, 'You are not yet fifty years old, and have you seen Abraham?' He replied, using His most solemn form of introducing a saying: 'Truly, truly, I say to you - before Abraham was, **I am**' (John 8:57-58).

"That so infuriated the leaders, that they immediately took up stones to stone Him.... The real reason for their violent reaction, is that when Jesus said '**I am**' - He was using the divine name by which God had revealed Himself to Moses at the burning bush.

"When Moses had asked. 'If I come to the people of Israel and say to them "The God of your fathers has sent me to you," and they ask me "What is His name?" - what shall I say to

them?' God said to Moses, "I AM WHO I AM"... Say this to the people of Israel, "I AM has sent me to you" (Exodus 3:13-14).

"That is the name that Jesus took to Himself. Because of that, the Jews - who immediately recognized His claim for what it was - reached out to kill Him." John 8:58-59.

In 1992, the modern Dutch Rev. Professors Drs. J. van Genderen and J.H. Velema insisted:¹⁷⁸ "The name of God in the Old Testament was indicated as the *tetragrammaton*, because the name in Hebrew consists of four consonants: JHWH. In old translations, 'Jehovah' sometimes indicates this....

"The name JHWH is a proper name.... The name JHWH is connected to the root *hajah*. It was thought to have a causative meaning: He Who causes to exist.... But **much more** is to be said for the rendition: **He Who is**, or He Who shall keep on being. That is in agreement with the words of Exodus 3:14, which are of fundamental significance: I am that I am....

"An old interpretation, which is already encountered in the Septuagint, is: He is the One Who is.... Augustine read there that God is Essence Himself, unchangeable Essence. [Rev. Professor. Dr.] J. à Marck has: the Being [*het Weesenaar*]. [Rev. Professor Dr. W.H.] Gispen says: 'He is Whom He is both for the [fore]fathers and for Israel - the Being 'from generation to generation'; the One Who keeps on standing [*de Bestendige*]."

In 1994, Rev. Professor Dr. Morton H. Smith of Greenville Presbyterian Theological Seminary in South Carolina wrote on this. Thus:¹⁷⁹ "The specific identification with Jehovah, is made in passages such as Deuteronomy 5:9...'For I Jehovah thy God...am a jealous God'.... Jehovah...is the most frequently-used name for God. It occurs some 6823 times in the Old Testament.... The *American Standard Version* (1901) uses Jehovah throughout....

"Abram...said, 'I have lifted up my hand unto Jehovah God Most High (*Jehovah 'El 'Elyon*).... Genesis 14:19-22.... Here, he acknowledges the God of Melchizedek, Who is called the Most High and the Possessor of heaven and earth, to be his own God Whom he knows by the name Jehovah (*Jehovah*). Abraham and Isaac after him built altars to Jehovah, and called on His name. Genesis 12:8; 13:4; 26:25....

"It is particularly in connection with the revelation given to Moses, that we find the meaning of this name set forth. The passages in view are Exodus 3:6; 3:13-15; 6:2-3.... "'God said moreover unto Moses, I am that I am (*'Ehyeh 'a:sher 'Ehyeh*)'.... God said moreover unto Moses, 'Thus shalt thou say unto the children of Israel, "Jehovah, the God of your fathers..., hath sent me unto you; this in My name for ever"'....

"The tetragrammaton [*JHVH*] is derived from *hayah*, the verb 'to be'.... Jehovah is the proper name *par excellence* of God in the Old Testament. God's nature in the highest sense of the word is revealed in this Name....

"The high view of this name is taught by the Law (Exodus 15:3); the Prophets (Isaiah 42:8 & Hosea 12:5); and the Psalms (83:18). It is never used of any other god.... It is a part of the exclamation 'Hallelujah' or 'praise ye Jehovah.' Psalms 104:35; 105:45; 106:1; *etc.*....

"Second, we must say that eternity is distinguished from time in that it does not involve a succession of moments. Here we see again the significance of the title 'I AM.'

"God eternally is. His Being, knowledge, and will - are eternally present. There is no history with God. Psalms 90:3 says - 'Even from everlasting to everlasting, Thou are God'.... Taken with the statement 'I AM' - this is an assertion that He inhabits eternity, and is not in any way conditioned by time....

"The same is asserted in Revelation 1:4, when it speaks of God as 'Him Who is and Who was and Who is to come.' This is not speaking of succession of moments - but of the fact that He eternally was, is, and shall be the same. 'Jesus Christ is the same yesterday and today; yea, and forever' [Hebrews 13:8]."

Of course, Dr. Morton Smith is not a propositionalistic evidentialist. He is an orthodox presuppositionalistic Van Tilian - who himself upholds Jehovah the Ontological Trinity as the only Being and as the source of all dependent or created existence.

In his own work *Apologetics*, Rev. Dr. Cornelius van Til (in life Professor at Westminster Theological Seminary in Philadelphia) clearly taught¹⁸⁰ "the independence or aseitas of God.... God is absolute. John 5:26 & Acts 17:25. He is sufficient unto Himself....

"Naturally, God does not and cannot change - since there is nothing besides His Own eternal Being on which He depends. Malachi 3:6 & James 1:17.... As independent and unchangeable, God has unity within Himself.... The unity and the diversity in God, are equally basic and mutually dependent upon One Another....

"It is the triune personal God of Scripture that is in view. God exists [or rather is] in Himself, as a triune Self-consciously active Being. The Father, the Son, and the Holy Ghost are Each a Personality - and together [They] constitute the exhaustively-personal God. There is an eternal, internal Self-conscious interaction between the three Persons of the Godhead. They are co-substantial. Each is as much God as are the Other Two. The Son and the Spirit do not derive their Being from the Father....

"It is customary to speak of the Trinity as thus described, as the Ontological Trinity.... The God of Christianity alone is Self-contained and Self-sufficient. He remains so, even when He stands in relation to the world as its Creator and Sustainer. All other gods, are either out of all relation to the universe or else correlative to it. The Christian teaching of the Ontological Trinity...gives it a clearly-distinguishable metaphysic, epistemology, and ethic. In all these three, Christian Theism is wholly different from any other philosophy of life."

As Van Til stated¹⁸¹ in his book *Christ and the Jews*: "Hatred of Christ as the Son of God, is tantamount to hatred of God as the Father. That is to say, he who is not a believer in

Jesus Christ as the Son of God, is not a believer in God. He who is not a Christian is not, properly speaking, a theist." John 5:45-47 & 8:52-59 & 15:23 and First John 2:23 & 5:12.

We must therefore ground ourselves not in the economic manifestation of the Triune God during history, but in His revelation to us as the Ontological Trinity before history. Thus, God's ontological Essence from all eternity - must carefully be distinguished from His economic manifestation after creation in the course of its history. His essential Being ontologically before Genesis 1:1 - must very carefully be distinguished from His causing created ex-sistence economically only from Genesis 1:1 onward.

For God was eternally Father and Son and Spirit also before creation. But He was and is and shall be no less *JHVH* than He always was and is and shall be Father and Son and Spirit. Therefore He must have been and is and always shall be Father and Son and Spirit, in His Own Being unchangeably - independently of causing the ex-sistence of the universe only from Genesis 1:1 onward.

Jehovah's triuneness and His eternity are equally ultimate. Not so, however, His essence vis-a-vis His creation and His upholding of the universe. For He always was triune and eternal, quite independently of His incidental exnihilation of heaven and earth and all their contents. Therefore, God cannot equally be *Jehovah* and *Yahweh*. For He always was and is and shall be far more of a *Jehovah* ontologically - than He could ever be a *Yahweh* only after creating economically.

"Lord..., **before** You brought forth...the world, from everlasting...You are God... Return, O **Jehovah!**" Psalm 90:1-13 *cf.* 33:6 and Isaiah 26:4 with Revelation 4:8-11.

Yahweh is far too relational a word to describe the essence of God. For *Yahweh*, at best, presupposes the necessity of creation. Only the word *Jehovah* describes the *aseitas* of God Himself as the One utterly independent of His creation. The word *Yahweh* does not say enough about God Himself, Who need not have created the universe at all. Only the word *Jehovah* emphasizes His Self-Being and also His Eternalness.

Moreover, the word *Yahweh* is hardly an accurate rendition of the reconstructed Hebrew word *Jahvé*. Such "*Jahvé*-translators" would replace the smooth and indigenized anglicism "*Jehovah*" with their own rough-sounding and reconstructed word "*Yahweh*."

However, inconsistently, they do not crusade to replace the far less important though indigenized smooth anglicism "*Isaac*" - with the bizarre-looking "*Yitzchak*" from the indeed authentically-Hebraic *Yitzchak*. There, they argue that "*Isaac*" is acceptable - because it is more easily pronouncable in English than is "*Yitzchak*."

Yet does not exactly the same hold true of our indigenized and vastly more important word "*Jehovah*"? Indeed, the newly-named Abraham called his son not Isaac but "*Yitzchak*" (Genesis 17:19). How now, brown cow? For one should, of course, be consistent! Furthermore, these "exclusive YaHWeHists" have forgotten some very important points which

torpedo their view that 'YaHWeH' is the God-mandated name by which all men should now call upon the name of the Lord. Here, we mention but eight such points.

First. In Midian, at Exodus 3:14 God calls Himself not only 'I am Whom I am.' There, He calls Himself also 'I am.' Thus, not just one name, but two (though somewhat related).

Second. In Midian, at Exodus 3:14 God does not call Himself either 'He is' or 'YHWH.' He there calls Himself 'I am' - not 'He is.'

Third. In Midian, God does not there say that Moses must tell the sons of Israel "He is" has sent me to you' - or even '*JHVH* has sent me to you.' Instead, God there says Moses must tell the sons of Israel "I am" has sent me to you.' Thus, once again, not 'He is' alias *JHVH* and still less *YaHWeH* (or even *JeHoVaH*) - but rather 'I am' alias '*HYH*' or '*Ehyeh*.'

Fourth. While Exodus 3:14 does not at all mention the name "*JHVH*" but only the names "I am that I am" and "I am" - it is only later at Exodus 3:15 ((cf. "Moreover")) that God calls Himself also by the name "*JHVH*" (but not there also by the previously-mentioned names "I am that I am" and "I am"). It is true that "I am" or '*Ehyeh*' is a similar name to *Jhvh* (whether Jehovah or Yahweh or Jahvé or whatever) . But mere similarity is not congruency or identicalness - as seen in the similarity between but non-identicalness of the Triune God or '*E:lohiym*' and idols or '*e:liylim*'.

Fifth. Later, in Egypt, God speak to Moses and implies that His name of His is *JHVH*. Exodus 6:3. Yet *JHVH* is congruent neither to the 'I am' nor to the 'I am that I am' of Exodus 3:14. For the *JHVH* of Exodus 3:15 & 6:3 means 'He is' - and not 'I am' of Exodus 3:14.

Sixth. Jesus at John 5:58f does not claim to be 'YaHWeH.' There, instead, He claims to be 'I am.' Yet the Judaists still wanted to kill Him, for 'blasphemously' (*sic*) so asserting!

Seventh. Hebrews 13:25 claims that Jesus is the same yesterday and today and for ever. This suggests that He is the eternal 'Jehovah' - rather than a time-conditioned 'YaHWeH.'

Eighth and last. The final book of the Bible in fully seven of its chapters suggests that Jesus was far more than just an all-causative 'YaHWeH.' There, it suggests He always was and is and shall be absolutely nothing less than the eternal 'Jehovah' Who always shall be Whom He is and always was. Revelation 1:4-17f; 2:8; 4:8f; 11:17; 16:5; 21:6; and 22:13-16f.

There is also the important matter of the accomplished indigenization in English and other receptor-languages of the word **Jehovah**. We have previously seen that also the German Scholar Dr. G.F. Oehler remarked:¹²⁶ "I use the word '**Jehovah**' This name has now become naturalized in our vocabulary, and cannot be supplanted any more than it would be possible for...[the Hebrew word] *Jarden* to displace the usual form 'Jordan.'"

On this point, merely consider the total absence of 'YaHWeH'-psalms and the plentiful psalm-versifications of 'Jehovah' just in English Psalmody alone - indeed, even as regards almost every single Psalm! To prove this, we simply cite below - respectively from a number

of English-language Psalters. Principally, these are: *The Book of Psalms with Music* and *The Book of Psalms for Singing* (of the Reformed Presbyterian Church of North America); *Bible Songs (a Selection of Psalms set to Music* of the Associate Reformed Presbyterian Church); and the *Psalter Hymnal* (of the Christian Reformed Church in North America).

There, one sings, in Psalm 1:2-6 - that, for the godly, "Jehovah's Law is his delight...because the way of godly men is to Jehovah known." In Psalm 2:2, one sings that wicked "rulers are in league combined, then, against Jehovah high." And in Psalm 3:5, one sings: "I lay and slept, I lay and slept; I woke, kept by Jehovah's care."

Psalm 5:1-11 has: "O Jehovah, hear my words!.... Thou, Jehovah, art a God - Who in sin cannot delight.... For Jehovah, to the just - will abundant blessings yield." Psalm 6:4 has: "Return, Jehovah; free my soul!" And Psalm 7:1-17 has: "Jehovah my God, on Thy help I depend.... To me, O Jehovah, just judgment accord!.... The Lord I'll magnify" - and "praises to Thy name will sing, Jehovah, O Most High."

Consider too the following! Psalm 9:9-20 has: "Jehovah will a refuge prove.... Jehovah in judgment hath made Himself known.... Thou, Jehovah, never hast forsaken them that seek Thy face." Indeed, it also has: "Arise, O Jehovah, lest man should prevail!"; and "Yea, put them in fear, O Jehovah, that then - the nations may know they are nothing but men!"

Moreover, Psalm 10:3-17 has: "The covetous renounces God, yes, doth Jehovah hate"; and "Jehovah ever reigns, and firm His throne shall stand"; and "The longing of the lowly ones, Jehovah, Thou didst hear." Psalm 11:1-4 has: "I in Jehovah put my trust.... Jehovah tries the just." And Psalm 12:1-6 has: "O Thou, Jehovah, grant us help!... Jehovah's words, are words most pure."

Psalm 13:6 has: "I therefore to Jehovah will, sing praises cheerfully." Psalm 14:4 asks: "Has knowledge from the wicked fled, that they My people eat as bread; that they delight in works of shame, and call not on Jehovah's name?" Psalm 15:1 has: "Jehovah, who shall still abide with Thee?" And Psalm 16:2-7 has: "Unto Jehovah I have said 'You are my Lord alone!'.... Jehovah I will bless, because He counsel gives to me."

Psalm 18:3-49 has: "I to Jehovah lift my prayer.... Jehovah also in the heav'ns did thunder in His ire." Also: "Jehovah's ways I kept aright.... Jehovah's word is tried.... A lamp to me Jehovah gave.... Yea, they upon Jehovah called.... Jehovah lives, bless'd be my Strength!.... Jehovah, then, Thy name I'll praise."

Psalm 19:7-14 has: "Jehovah's perfect Law restores the soul again" - and "O thou, Jehovah, unto me my Rock and my Redeemer be!" Psalm 20:1-9 has: "Jehovah hear thee in thy grief!.... Jehovah hearken to thy voice!.... I know Jehovah doth defend and save" - and "Jehovah, save us by Thy hand!" And Psalm 21:4 has: "For the King in the Name of Jehovah Most High, did unwavering confidence place; on the Name of Jehovah, He still will rely, and shall stand evermore in His grace."

Psalm 22:25-30 has: "Where those that fear Jehovah bow, I will perform my sacred vow.... A seed shall service do to Him; it to Jehovah shall a generation counted be, ev'n unto ages all." And Psalm 23:6 has: "And evermore, Jehovah's house shall be, my dwelling-place, through all eternity."

Psalm 24:3-10 has: "What man shall the hill of Jehovah ascend?"; and "He shall from Jehovah the blessing receive"; and "Jehovah, the Mighty in Battle, here is"; and "Jehovah of hosts, King of glory is He." And Psalm 26:12 has: "Within the congregation great, Jehovah, I will bless."

In Psalm 27- observe the words: "Jehovah is my light"; and "Jehovah's beauty to admire"; and "Jehovah's praise my heart shall sing"; and "Jehovah, guide me in the way"; and "I will Jehovah praise"; and "O Thou, Jehovah, hear my voice!"; and "Jehovah seek will I"; and "Jehovah's goodness in the land"; and "Upon Jehovah, wait!" Note too the words: "He shall not build but them destroy who would not understand Jehovah's works"; and "Now let Jehovah blessed be!"; and "O God, my Saviour, leave me not and never me forsake; though parents both should me desert, Jehovah will me take!"

Further, in Psalm 28, the believer declares: "To You, Jehovah, I will cry." But, as regards the wicked: "Since they heed not Jehovah's acts, the doings of His mighty hand - He will them utterly destroy." Consequently, "Blest be Jehovah!" For "Jehovah is my strength and shield"; and "Jehovah is our refuge strong."

Then there is Psalm 29's "Give ye to Jehovah, O sons of the Mighty.... O give to the name of Jehovah due glory!.... The voice of Jehovah comes over the waters.... The voice of Jehovah is heard in the sky.... The voice of Jehovah is mighty, is mighty; the voice of Jehovah in majesty speaks.... The voice of Jehovah is breaking the cedars; Jehovah the cedars of Lebanon breaks.... The voice of Jehovah divides flames of lightning.... The voice of Jehovah, it shaketh the desert.... The voice of Jehovah the forests strips bare.... Jehovah all strength to His people imparteth"; and "Jehovah with peace ever blesseth His Own."

There is also Psalm 30's "His saints Jehovah praise" - and "O hear me now Jehovah!... For Thou, Jehovah, by Thy love my mountain didst maintain.... To You I cry, Jehovah!" - and "I sought Jehovah's grace." Too, Psalm 31's "All blessing to Jehovah give, for He hath magnified - His wondrous love to me, within a city fortified." And Psalm 32's "I to Jehovah will confess.... Ye righteous in Jehovah be glad, in Him rejoice; all that in heart are upright, for joy lift up your voice!"

Psalm 33 has: "For upright is Jehovah's word"; and "Jehovah's word the heavens made"; and "Jehovah's counsels shall endure, and of His heart the thoughts secure shall stand from age to age.... Jehovah looks from heav'n to earth and all the sons of mortal birth His searching eye surveys.... Let all the earth Jehovah fear!.... That nation blessed is, whose God Jehovah is.... The plots the heathen would maintain, Jehovah caused to fail.... Jehovah's counsel shall endure.... Jehovah is alone."

Here, the version called *Ariel* is even stronger. "'Tis meet the saints should raise their voice, Jehovah's name to praise.... For upright is Jehovah's word.... Jehovah's word the heav'ns hath made.... Let all the earth Jehovah fear!" Further: "The plans the peoples would maintain, Jehovah makes to fail.... Jehovah's counsel shall endure.... O truly is the nation blessed whose God, before the world confessed, Jehovah is alone!"

To this, also the version called *Meribah* has an addition. It adds: "On those who worship Him in fear and trust His lovingkindness here, Jehovah sets His eye."

Psalm 34 has: "My soul shall in Jehovah boast.... Upon the race of righteous men Jehovah sets His eye.... This poor man cried, Jehovah heard.... I'll teach Jehovah's fear.... Though many ills the righteous see - from all, Jehovah sets him free."

Psalm 35 has: "Judge me, Jehovah, O my God!" Of the wicked, it declares: "Let them be chaff before the wind, Jehovah's Angel driving them!" and "Jehovah's Angel chasing them." Too: "My bones will say 'Jehovah, who is like to Thee?'" And: "Jehovah, be not far away!" And: "Jehovah's name be magnified!"

Psalm 37 has: "But wicked men, Jehovah's foes - as fat of lambs are they." And of the godly: "Because Jehovah justice loves...Jehovah helps and rescues them...because Jehovah with His hand upholds him mightily."

Psalm 38 has: "O Jehovah, be Thou near!" Psalm 39 has: "Mine end and measure of my days to me, Jehovah, show!" Psalm 40 has: "Behold, Jehovah, Thou dost know!" Psalm 41 has: "Let Israel's God Jehovah, then, be ever blest!" Psalm 42 has: "Jehovah will command His mercy." And Psalm 44 has: "Then why dost Thou sleep? O Jehovah, awake!"

Psalm 46 has: "The works surpassing thought, Jehovah's arm hath wrought." Psalm 47 has: "God hath ascended with a shout; Jehovah, with the trumpet's sound!"; and "Praise ye the Lord, hallelu-Jah!" (repeatedly). Psalm 48 has: "Great is Jehovah and His praise, should be proclaimed abroad!" Psalm 50 has: "Jehovah hath His glory shown in brightness that exceeds." Psalm 54 has: "Jehovah, I will thank Thy name." Psalm 55 has: "Jehovah, to my prayer, give ear!" And Psalm 66 has: "If in my heart I sin regard, Jehovah will not hear."

Psalm 68 has: "Jehovah is His name.... To us, escape from death, the Lord Jehovah grants.... Rich gifts to Thee are offered, by men who did rebel; who pray now that Jehovah, their God with them may dwell." Further: "Blest be the Lord, Jehovah, of our salvation God Who us with blessings daily, abundantly doth load!... He is the Lord, the Saviour, Who is our God Most High - and with the Lord Jehovah, from death the issues lie." To which is appended a chorus, chanting: "Through all the earth, ye kingdoms, sing - unto God the King! Sing praises to Jehovah; His praise, O do ye sing!"

Psalm 69 has: "Jehovah hears the prayers that from the needy rise" - and "This shall please Jehovah more.... For lo, Jehovah hears the poor!" And the chorus: "My heart was glad to hear the welcome sound.... The call to seek Jehovah's house of prayer."

Psalm 71 has: "Thou, Jehovah, art my hope.... I'll come and tell the mighty acts - ev'n Thine, Jehovah Lord." Psalm 72 has: "Now blessed be Jehovah God, the God of Israel!" And Psalm 73 has: "My refuge is Jehovah Lord."

Psalm 76 has: "Make your vows now to J'hóvah!" Psalm 78 has: "We will not hide them from their sons, but tell the coming race Jehovah's praises and His strength"; and "Jehovah heard, His wrath arose." And Psalm 79 has "How long, Jehovah? Evermore, wilt Thou still keep Thine ire?"

Psalm 80 has: "O Thou, Jehovah God of hosts, how long shall kindled be Thy wrath?" Psalm 83 has: "Fill up their faces with humiliation, that they may seek Your name, Jehovah!... Let them know You alone, You are Jehovah!" - so that "the name Jehovah dost most high o'er all the earth remain."

Psalm 84 has "O how I long, yes faint, to see Jehovah's courts!"; and "Jehovah, God of hosts, give ear!" Psalm 85 has: "Jehovah, Thou hast favour shown." And Psalm 86 has: "Attend Thou and answer, Jehovah, give ear!"; and "O Thou Jehovah, hear my prayers!"

Psalm 88 has: "I call upon Jehovah's name.... But unto Thee, Jehovah, I have cried.... Jehovah, God of hosts, who is - like Thee, the Lord of might?... All blessings to Jehovah be, ascribed forever then!" And Psalm 89 has: "O who, Jehovah, God of hosts, is like to Thee in might?".... "How Thine enemies reproached, Jehovah, think upon!"; and "All blessing to Jehovah be, ascribed forever then!"

Psalm 91 has "I of Jehovah will declare, He is my refuge still." Psalm 92 has: "For Thou, Jehovah, by Thy works hast gladness to me brought.... How great, Jehovah, are Thy works!" Especially for "those that within Jehovah's house are planted by His grace."

Psalm 93 has: "Jehovah reigns.... Jehovah is arrayed with strength." Psalm 94 has: "God of vengeance, O Jehovah.... They, Jehovah, crush Your people" and "they say 'Jehovah sees [it] not!'"

Psalm 95 has "Now with joyful exultation, let us sing Jehovah's praise!... For how great a God and glorious, is Jehovah Whom we sing!"

Psalm 96 has: "O sing a new song to the Lord! Sing all the earth, to God! Jehovah bless!... Jehovah made the heav'n.... O do ye to Jehovah give, of people ev'ry tribe; yea, to Jehovah, glory give!... The glory to Jehovah give that to His name is due!... Tell all the earth Jehovah reigns!... Let field and wood and all therein before Jehovah sing!"

Psalm 97 has: "Jehovah reigns as King.... Jehovah, Him we laud; for Thou, Jehovah, art most high o'er all the earth abroad.... The great salvation wrought by Him, Jehovah hath made known" - and "Thy judgments, O Jehovah.... Jehovah keepeth well the saints in Israel"; and "Jehovah's kindly face, gives happiness and grace."

Psalm 98 has "Sing a new song to Jehovah!"; and "Lo, Jehovah His salvation hath to all the world made known"; and "Sing, o earth, sing to Jehovah!" and "With the harp, sing to Jehovah!"; and "Praises to Jehovah sing!" Why? "For, behold, Jehovah cometh!"

Psalm 99 has: "Jehovah reigns in majesty"; and "In Zion is Jehovah great.... Exalted at His holy hill our God Jehovah be!"

Next, Psalm 100 has: "All people that dwell on the earth, your songs to Jehovah now raise! O worship Jehovah with mirth, approach Him with anthems of praise! For good is Jehovah the Lord, His mercy to us never ends." Then, Psalm 101 has: "O when wilt Thou, Jehovah, to me in kindness come?"

Psalm 102 has: "Jehovah, hear my prayer in grace!" - and "You, Jehovah, sit enthroned forever." Too: "You, Jehovah, shall endure from age to age eternally" - "so heathen lands and kingly thrones Jehovah's glorious name shall fear, Jehovah's glorious name shall fear!"

Psalm 103 has: "O my soul, bless thou Jehovah!.... Bless Jehovah and forget not all His mercies to proclaim!... Jehovah doeth right.... Tender, loving, is Jehovah.... Jehovah will not chide with us forever.... Jehovah's mercy floweth like a river.... High in the heavens has Jehovah founded His lofty throne....

"Far as east from west is distant, He hath put away our sin; like the pity of a father, hath Jehovah's pity been.... But Jehovah's lovingkindness unto them that fear His name - from eternity abideth to eternity, the same." So therefore: "Bless ye Jehovah, all His works in union!"

Psalm 104 has "My soul, bless Jehovah, His Name be adored!... Jehovah's trees are full of sap.... The Lord Jehovah shall rejoice in all His works together.... The glory of Jehovah shall endure while ages run." And "While my being I possess, Jehovah I will praise!"

Psalm 105 has "Seek ye Jehovah and His power!... Jehovah's truth will stand forever.... Jehovah praise and bless!... Seek ye Jehovah and His strength!" Psalm 106 has: "Who can express Jehovah's praise?"; and "Against His Own inheritance, Jehovah's wrath arose;" and "Bless'd be Jehovah, Is'el's God, to all eternity!"

Psalm 107 has, repeatedly: "O that men would Jehovah praise, for all His kindness shown!... Jehovah's works and wonders great are in the deep displayed.... To Jehovah, then, they cried [out] in their trouble.... See Jehovah's majesty, and His wonders in the deep!... All the righteous sing for joy, who Jehovah wisely heed." And Psalm 109 has: "But may You, my God, Jehovah, do for me for Your name's sake!" - and "Help me, O my God, Jehovah!"

Psalm 110 has: "Jehovah to my Lord has said 'Sit Thou at My right hand!'... Jehovah shall from Zion send, the scepter of Thy power.... Jehovah swore, and from His oath He never will depart." Psalm 111 has: "Jehovah is compassionate, and merciful is He".... Jehovah's works are very great.... To fear Jehovah is to learn, the first of wisdom's ways."

Psalm 113 has: "Praise Jehovah, praise the Lord!" and "Blessèd be Jehovah's name!" Also: "From rising sun to where it sets, Jehovah's name be praised!" - and "Praise Jehovah; praise the Lord!"

Psalm 114 has: "O tremble, earth, before the Lord, in presence of Jehovah, fear!" Psalm 115 has: "Ye that do Jehovah fear - He is their help and shield - upon Jehovah put your trust!" For "we will bless Him evermore; O do Jehovah praise!" And Psalm 116 has: "Then called I on Jehovah's name.... I'll lift salvation's cup, O Lord, and on Jehovah call.... To Thee thankofferings I'll bring, and on Jehovah call." And "within His courts, Jehovah's house..., praise to the Lord give ye!"

Psalm 117 has: "Praise Jehovah, all ye nations!" For "Jehovah's truth endures for aye." Hence: "Hallelu-Jah, praise the Lord!"

Psalm 118 has "Let Aaron's house this truth declare, Jehovah's mercies endless are!... Let all exalt Jehovah's goodness!" For "Jehovah is my strength and tower.... Better it is to trust Jehovah, than put in man one's confidence; better it is to trust Jehovah, than trust the might of man's defence!... In my distress I sought the Lord, Jehovah answered me....

"The nations compassed me about, the nations great and small; but in Jehovah's holy name, I will destroy them all.... Jehovah is my strength and song and my salvation free.... The Lord's right hand is high exalted, Jehovah's strong and mighty hand.... This is Jehovah's gate, by it the just shall enter in.... This is the doing of Jehovah, and it is marv'lous in our sight.... Now blessèd be the King of Glory, That cometh in Jehovah's Name!... Let all exalt Jehovah's goodness!"

Psalm 119 has: "Thou, O Jehovah, blessèd art.... I recall Thy name, Jehovah.... I cried with my heart; O Jehovah, give ear!.... But Thou, O Jehovah, art nigh unto me." Psalm 120 has: "In my distress I cried to God; my earnest cry Jehovah heard." And Psalm 121 has: "I lift up mine eye to the mountains, I look to Jehovah for aid.... Jehovah to my help shall rise" and "Jehovah is thy Keeper aye." For "Jehovah will preserve thee when the waves of trouble roll"- and "Jehovah will keep thee from evil!"

Psalm 122 has: "I joyed when to Jehovah's house 'Go up!' they said to me.... For Jehovah's house within you, temple of the Lord our God, I will ever seek your good!" Psalm 124 has: "Our sure and all-sufficient help is in Jehovah's name." And Psalm 128 has: "Blest the man that fears Jehovah, walking ever in His ways!" - and "Lo on him that fears Jehovah, shall this blessedness attend; for Jehovah out of Zion, shall to him His blessing send!"

Psalm 129 has: "Yet is Jehovah righteous.... Jehovah's blessing on you, we give you blessing in Jehovah's name!" Psalm 130 has: "I wait upon Jehovah" - and "O hope upon Jehovah, O you, His Israël! For with the great Jehovah is cov'nant faithfulness!"

Psalm 131 has: "Upon Jehovah let the hope of Israel rely!" Psalm 132 has: "Arise, Jehovah, to Thy rest!... For Zion is Jehovah's choice."

Psalm 134 has: "Behold, ye who Jehovah serve, your praise to Him accord!... Your hands in holiness lift up and bless Jehovah's name! From Zion, thee, Jehovah bless, Who heav'n and earth did frame!" Psalm 135 has "Praise ye the Lord...who stand within Jehovah's house!... Jehovah's name proclaim!... Jehovah hath in heaven done whatever He did please." So: "Fear the Lord, Jehovah bless, from Zion praise the Lord!"

Psalm 137 has: "How shall we sing Jehovah's song while in an alien land we die?" Psalm 138 has: "Jehovah's ways they'll celebrate.... Although Jehovah is most high, on lowly ones He bends His eye."

Psalm 140 has: "Then to Jehovah thus I said 'My God alone art Thou!'.... Jehovah, hear my voice when I - in supplication bow!... My Lord Jehovah is for me, salvation's strength and stay.... I know Jehovah will maintain the cause of those oppressed." Psalm 141 has: "On Thee, Jehovah, I have called.... For unto Thee, Jehovah Lord, I look with longing eyes." And Psalm 143 has: "My prayer, Jehovah, hear!"

Psalm 144 has: "Thrice blest be Jehovah, the Rock of my might!... Yea surely is that people blest, by whom Jehovah is confessed, to be their God alone!" Psalm 145 has: "Jehovah very gracious is.... Then with my mouth and lips I will, Jehovah's name with praise adore." For "Lord Jehovah unto all, His goodness doth declare."

Psalm 146 has: "Hallelu-Jah, praise Jehovah!... O my soul, Jehovah praise!... While I live, I'll praise Jehovah.... Food Jehovah gives the hungry.... Sight Jehovah gives the blind.... Well Jehovah loves the righteous.... Yea, Jehovah reigns forever." Consequently: "To Jehovah, praises sing!"

Psalm 147 has: "Jehovah builds up Salem.... O thank and praise Jehovah, with harp O praise His Name!... O Salem, praise Jehovah.... O sing ye hallelu-Jah!" - and "hallelu-Jah, sing!"

Psalm 148 has: "Hallelu-Jah, praise Jehovah!... Praise Jehovah in the highest!.... Yes, let them glorious make - Jehovah's matchless name!... Praise ye Jehovah from the earth!... Jehovah's name be praised above the earth and sky!... Let them praises give Jehovah!" And also the addition refrain: "Let them praises give Jehovah!"

Psalm 149 has: "Ye who His temple throng, Jehovah's praise prolong!" And Psalm 150 has: "On cymbals loud, Jehovah praise!... Hallelu-Jah! Hallelu-Jah!... Hallelu-Jah! Praise **Jehóvah!**"... Hallelu-Jah! Praise **Jehóvah!**... Hallelu-Jah! Praise **Jehóvah!**... Hallelu-Jah! "Hallelu-Jah!" And: "All that breathe, **Jehovah** praise!"

Consider further the absence of 'YaHWeH' - and the well-established presence of 'Jehovah' - in English **Hymnody**! Thus: "Before Jehovah's awful throne"; and "Call Jehovah thy salvation!"; and "Guide me, O Thou great Jehovah!"; and "Jehovah great I am!"; and "Jehovah-Jireh"; and "Jehovah-Tsidekenu"; and "Now blessed be Jehovah God"; and "Sing to the heathen from Your throne 'I am Jehovah God alone!'"; and "Stayed upon Jehovah"; *etc.*

Where, then, is there either Jehovah-saturated English Psalmody or Jehovah-saturated English Hymnody - ever - about YaHWeH? To try to promote such with the intention of supplanting 'Jehovah' - would be antihistorical, futile, and reactionary.

So, for all of the above reasons, one would be really very much hard-pressed - defending a 'YaHWeH-only' view. Instead, a 'Jehovah-view' seems far more acceptable - not only in the history of doctrine, but also in the long history of English psalmody and hymnody.

Moreover, Jesus Christ's foster-parents no doubt called the Saviour *Jehoshua* (meaning 'Jehovah-saves'). This is rendered *Iesous* in the inspired Greek Newer Testament. Yet, this hardly implies that Non-Hebrews and Non-Greeks should be limited only to such pronunciations!

Englishmen pronounce their translation of His name "Jee-zus." Germans pronounce it "Yay-soos.' Italians spell it *Gesu* and pronounce it "Dyay-zoo." And Spaniards pronounce it "Ghes-soos."

Should **all** such 'mispronunciations' be stopped? Should we instead be required to call the Saviour "Yeh-soos" as in the Greek Newer Testament - or even "Yuh-hoh-shoo-ah" as His Own mother probably did?! If so, how does the Bible ever get indigenized into modern receptor-languages?

In point of fact, however, exactly the same is done with the translation of *Jehovah* and its abbreviation *Jah*. Thus, even the inspired Greek Newer Testament has Jah in "*alleelouia*" - four times, at Revelation 19:2-6. And also the Hebrew translation of the Newer Testament, as published by The Trinitarian Bible Society, there four times has "*hall^elu-Jah*."

Indeed, also the Hebrew Older Testament's *JHVH* is at many places indigenized in modern language translations thereof. Thus "Jehovah" in English; "Jehova" in German; "Geova" in Italian; "Ehoba" in Japanese; "Ihova" in Maori; "uYehova" in Xhosa; and "uJehova" in Zulu.

Interesting, on this point, is Rev. Professor Dr. van Gelderen's article *Tetragram*. There he wrote:¹⁸² "Tetragram is in general a word for four letters. However, it is specially used as an indication of the consonants JHVH....

"Christian Scholars in the Early Church who wished to know the pronunciation of the Tetragram, went and asked the Samaritans[!]. And the pronunciation which they heard from them, they attempted to render in Greek letters. Judging from this, **that** pronunciation of the Tetragram was: Jàhwè....

"A Dutchman who has learned no Hebrew runs the risk of pronouncing this name 'Jàhwè' very flatly - especially when this is written with a y and without accents (Jahve). One does not run that risk with '**Jehova**' - which sounds more stately."

Intriguing here is Professor van Gelderen's above statement that "Christian Scholars in the Early Church who wished to know the pronunciation of the Tetragram, went and asked the **Samaritans**." We ourselves must respond that Christians neither then nor today should follow either Non-Christian Samaritans or Judaists (as distinct from the Older Testament's Israelites or the Newer Testament's Hebrew Christians) anent *JHVH*! For such Judaists and Samaritans had rejected Jesus Christ - Who alone infallibly claimed to be 'I am [*JHVH*].'

Moreover, the Samaritans further rejected also the entire Older Testament or *Tanach* except for the Pentateuch alias the *Torah*. Indeed, the Samaritans' religion not merely subtracted Joshua through Malachi from the *Tanach*. In addition, their religion remained rooted in pagan syncretism.

For "they feared *JHVH* and also continued serving their own gods according to the practice of the heathen nations" from which they had been transported to the Near East. Indeed, "they do not fear *JHVH*, and also do not act...according to the Law and according to the Commandment which *JHVH* ordered." Second Kings 17:33f cf. John 4:9-24 & 8:48. In fact, whenever the Samaritans were reading Deuteronomy 27:4 out aloud - they would suppress the written word "Ebal" there. Instead, they would read out aloud "Gerizim" (cf. Deuteronomy 11:27 with John 4:20-22) - as the name of their own mountain where they had gone and built their own temple!¹⁸³

Nor were the Judaists much better than the Samaritans. While accepting the entirety of the Older Testament, Judaism in fact added to it by interpreting it through the uninspired grid of its own vain traditions (Matthew 15:6-9). And one such vain tradition was the Judaists' reading the inspiredly-written word "*JHVH*" out aloud as if it were '*A:donay* - instead of thus reading it out aloud as the written "Jehovah."

Frankly, Christians should reject both the Judaists' as well as the Samaritans' doctrine anent *JHVH* (*etc.*). For Bible-believing Christians should derive their own *JHVH*-doctrine only from the inspired Older and the Newer Testaments alone - include the latter's John 8:58 and Hebrews 13:8 and Revelation 1:4 & 1:8 & 1:11 & 1:17 & 2:8 & 4:8-11 & 11:17 & 16:5 & 21:6 & 22:13 & 22:16-20f.

There is certainly a sense in which it could be said the Older Testament consists not of 39 books (from Genesis to and including Malachi) - but of fully 43 "booklets" or parts of books of the one-and-only Bible as the Book, the Book about Jehovah. Such 43 "books" would then "end" - like the hinge of a door after Malachi (3:1 to 4:6) - with what could then be called "First Matthew" (1:1 to 27:50), "First Mark" (1:1 to 15:37), "First Luke" (1:1 to 23:46), and "John's First Gospel" (1:1 to 19:30).

Then, from the death of Jesus and His inauguration of the Newer Testament from that point onward, the Newer Testament would still consist of 27 "booklets" - the first four of which could then be called "Second Matthew" (27:51 to 28:20), "Second Mark" (15:38 to 16:20), "Second Luke" (23:47 to 24:53) and "John's Second Gospel" (19:31 to 21:25). Thus the whole of **Jehovah's Bible** would then be seen to be **one seamless book**, like the seamless coat which **Jehovah-Jesus** wore right down till His crucifixion (John 19:23).

Thus the books of books, **Jehovah's Bible**, completed perhaps by 70 A.D., could then appropriately be seen to consist of 70 "sub-books" or book-portions. It would not consist of just 5 books, as per the Samaritan Pentateuch. Nor would it consist of 39, as per the reactionary Post-Christian Judaistic Synod of Jamnia around A.D. 95. Nor would it consist of rather more than 39 - as per some copies of the Seventy's earlier hellenized Septuagint, containing also some nine to fourteen of the apocryphal books.

In **Jehovah's Bible** of "70" sub-books, the human life and death and resurrection and ascension of Jehovah-Jesus is seen to be not only the focal point of demarcation between the Older and Newer Testaments thereof - but also the hinge of **Jehovah-Jesus the Door**, providing the continuity between His Older and His Newer Testaments. His human bloodshed on Calvary is then seen to be both His consummation of His Older Testament and His re-newal of it in His Newer Testament. Cf. Matthew 26:28f and Mark 15:37-39 and Luke 23:43-47 and John 19:30-37 and Hebrews 8:5 to 10:10. Then, not the "Seventy" hellenized Jews' Septuagint nor the reactionary Post-Christian Judaists at Jamnia but the completion of the inscripturation of Jehovah-Jesus's "70-book" Bible around A.D. 70 constitutes the completed and the canonical Bible of and about **Jehovah-Jehoshua-IeesousJesus**. Revelation 22:13-21.

In Jehovah-Jesus' Own earthly generation, reactionary Judaists lost not only their Messianic Jehovah - but also their revelatory temple which till then had kept on pointing them to Him. Their only way back to Him, and the only way also for all other humans, is to start calling upon the name of Jehovah-Jesus - as in His one-and-only "70-book" Bible.

For even the traditional supposition that the Older Testament consists of but 39 booklets (without the above Calvary-terminated "First Matthew" & "First Mark" & "First Luke" & "John's First Gospel") - still ends with **Jehovah-Jesus**! We mean it then ends with the prediction not of His Calvary death, but with that of His birth and especially of His earthly ministry right down to and including His resurrection and cosmic rule and the final judgment and beyond. Cf. Malachi 3:1-6 & 3:16-18 & 4:1-6.

Indeed, even the traditional-Christian supposition is that the Newer Testament starts not at Calvary but already with the virgin conception of **Jehovah-Jesus** and then runs on right down through to His ascension and heavenly session and to His still-unfinished cosmic reign (Matthew 1:1 to 28:20 and Luke 1:21 to 24:53 *etc.*). So, then (either way), both a 39-book and a "43-book" Older Testament still points to **Jehovah-Jesus**. Moreover, any view of the 27-book Newer Testament still starts from **Jehovah-Jesus** as the very hinge of history right in the middle of the traditional 66-book Bible alias the Book of Jehovah-Jesus.

Furthermore, God was not *Yahweh* ("He Who causes to **ex-sist**") before He created! Indeed, God is unchangeable - and did **not have** to create at all. Hence, if He had not created, He would never have been or become a *Yahweh*. Yet even way back then, before creating, He was still *Jehovah* - the One Who always was and is and shall be. Yes, eternally so!

At creation, it was not God but creation which changed - from potentiality into reality (Wolfebius). Nor could God ever change - from a God independent of creation, into a God defined by His upholding of a created creation as its *YaHWeH*.

But God Himself always was and always shall remain an unchanging *Jehovah* - an Eternal God both before and after creation. For He always shall be Whom He is and Whom He always was - 'Ehyeh 'a:sher 'Ehyeh - thus implying not *Yahweh* but *Jehovah*.

So-called objective and "presuppositionless" scholars might well argue that the vocalization *JeHoVaH* is dogmatic, and that the vocalization *YaHWeH* is both exegetical and protological. To this, we would reply that it is precisely the vocalization *YaHWeH* which is dogmatic, taking its rather unprotological point of departure in *JHVH*'s creational and post-creational relationship to a changing universe which would never even have been ex-nihiled if He had not sovereignly decreed to create it.

Indeed, God's Holy Word itself tells us that the creation may never be put on a par with its Creator (Romans 1:19-25). Consequently, the changing 'non-god' or undivine creation can never be equally ultimate together with the unchangeable God *Jehovah* Who created it!

Moreover, it is the word *JeHoVaH* rather than a word such as *YaHWeH* which is exegetical of the reliably-transmitted Hebrew text. And it is the word *JeHoVaH* and not an imagined word *YaHWeH* which describes God Himself ontologically the way He is and always shall be and always was and always would have been even if He had never created and sustained the universe economically at all.

In one word, *JeHoVaH* describes God as God-Himself, eternally and unchangingly. Whereas the form '*YaHWeH*' - describes God only in relation to the changing universe. That latter did not ex-sist from all eternity. Indeed, it economically presupposes God's Own far more basic ontological Being from all eternity.

Today, many Feminists detest the Septuagint's rendition of *JHVH* as "Lord" or "LORD." In their view, that chauvinistically masculinizes God - Whom they would either feminize or neutralize. For that reason, they prefer "Jehovah" - which they then regard as feminine on account of its '-ah' ending (cf. too the 'feminine' nouns *laylah* [night] and 'a:damah [earth] etc.). The pronunciation *YaHWeH*, however, they regard as masculine and sexist - and therefore to be avoided.

Extreme Feminists - like those wearing a naked female "Christa" spread-eagled on a crucifix round their necks (at the Claremont School of Theology etc.) - might wish to render *JHVH* not "Lord" but "LADY"! But they forget even their *YaHWeH*-opponents themselves regard the abbreviation of *YaHWeH* to *Jah* as masculine, despite the latter ending in -ah.

Again, those Feminists cannot deny that *JHVH*, regardless of its pronunciation, always governs verbs using the third person masculine and never the third person feminine form. Thus, in Genesis 2:4 one reads "Jehovah Elohim...made" or "*YHWH* 'E:lohiym... 'aasaah." There, the latter verb is masculine singular. It is **not** 'aastaah (= feminine singular) etc.

They cannot deny that this same 'E:lohiym is masculine plural and neither 'E:lohayim (feminine dual) nor 'E:lohoth (feminine plural). Indeed, the Bible initially tells us already in Genesis 1:1 that this Triune God 'E:lohiym created (*baaraa* = masculine singular) - **not**

baar'aah (= feminine singular). The Bible does not tell us that this '*E:lohiym* did *baar'u* (= plural). And still less does it say *E:lohiym* ('*E:lohoth*?!') did *tibraa'* (feminine singular) or *tibre'nah* (feminine plural).

So too in Exodus 3:14. For that does not say: "God said [feminine] to Moses, 'I am that I am.'" It says: "God said [masculine] to Moses, 'I am that I am.'" *Wayyo'mer* (masculine); **not** *watto'mer* (feminine). And Exodus 6:2-3 does not say: "God spoke [femininely]...by My name JEHOVAH" - *ʿdabbeer* = feminine. It **says**: "God spoke [masculinely]...by My name JEHOVAH" - *ʿdabbeer* = masculine.

For all of these reasons, such Feminists should not be allowed unchallengedly to change the established translations' "LORD" to "LADY" - nor to assert that "*YaHWeH*" is a malesexist name but "*Jehovah*" a compassionate-female name *etc.* Nor should such Feminists be allowed unchallengedly to replace references to Jehovah as "He" with "She" - or even with gender-neutral renditions such as "the Eternal One" *etc.*

For "God saw everything that He had made" (Genesis 1:31). And not the Lady but "the Lord God [*JHVH* '*E:lohiym*]' formed man and...planted a garden...and there He put the **man** whom He had formed" (Genesis 2:7-8) *etc.* See too First Corinthians 11:3-9f - and the male **Christ's** bride's utterances of "Hallelu-Jah" in Revelation 19:1-7 *etc.*

Exodus 3:14 is decisive as to God's unchanging essence, and also as to His "masculine" personality. Genesis 1:5-27a & 2:2-4 *cf.* First Corinthians 11:3-10. For Exodus 3:14 (*cf.* too 6:2-3) is a revelation of God's ontic name- and not a new and merely-relational name just to involve and to comfort His people.

By the latter incorrect emphasis, the sovereign God is humanized - as a first step toward the deification of man, or at least toward the deification of the people of God unto the divine nature if not also unto the divine essence. That leads to the modern humanisticization of God - which, in turn, leads to humanity itself coming to regard itself as God - *à la* Genesis 3:5!

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Conclusion:

The great Christian Commentator Rev. Dr. John Calvin notes¹⁸⁴ that for true Protestants, "the beginning of **our** religion must be sought from the creation of the World." That means from the Trinitarian '*Elohiym* and *Jehovah* of Genesis 1:1 to 2:4 onward. For all of the only much later unitarianized Judaists and Islamic "**Turks**, are...**degenerate** offspring" of Adam.

He also wrote¹⁸⁵ to Grynee: "We have embraced the Father, the Son, and the Spirit under one Essence of the Godhead - making nevertheless such a distinction between Each from the Other.... Christ is the true and natural Son of God Who had possessed the like Essential Deity with the Father from all eternity.... Christ was there affirmed to be that **Jehovah** Who of Himself alone was always Self-existent....

"What is the meaning of the name '**Jehovah**'? What did that answer imply which was spoken to Moses? '**I am** Whom **I am**!' Paul makes Christ the Author of this saying" - thus Calvin, *cf.* too Hebrew 1:2-3 & 13:8. So too do John and Jesus (in John 8:58 and Revelation 1:4-17 & 2:8 & 4:8 & 21:6 & 22:13).

Importantly, God is called '**JeHoVaH**' before He made man - and even before He made the universe. Psalm 90:1-13 & 33:6-9 *cf.* Job 38:1-7 & 12:7-9. Thus, **JeHoVaH** is His name even from all eternity past - and even unto all eternity future.

Indeed, the name **Jehovah** was known to Moses as the writer of Genesis - and, it seems, also to the first man Adam himself, both before and after the fall. Genesis 2:4-9 & 2:15-22 *cf.* 3:1-23. It was known also to Eve, Cain, Abel, Seth and Enos. Genesis 4:1-26.

The name *Jehovah* was known also to Lamech, the godly father of the godly Noah. Genesis 5:29. It was known even to the ungodly antediluvians, as well as to Noah and his family both before and during and after the great flood. Genesis 6:3-8 & 7:1-16 & 8:20*f.*

After the flood, it was known also to Noah's son the Non-Semitic Japheth. Genesis 9:26. It was later known even to the ungodly Hamite Nimrod and the builders of the tower of Babel in Mesopotamia, as well as thereafter at least to the godly Job and his friends in Arabia. Genesis 10:9 & 11:5-9 *cf.* Job 1:6-21 & 2:1-7 & 12:9 & 38:1 & 40:1-6 & 42:1-12.

The name of God **Jehovah** was known also to the Pre-Israelites Abraham and Lot and Melchizedek and Eliezer of Damascus and Abraham's wife Sarah and Hagar the Egyptian, as well as even to the ungodly King of Sodom and to Hagar's son Ishmael (whom Muslims claim to be an Arabian ancestor of Muhammad). Thus: Genesis 12:1-17; 13:4-18; 14:22; 15:1-18; 16:2-13; 17:1-26; 18:1-19 and 19:13-27.

So, unlike uninspired modern rabbis, the inspired Abraham called upon the name of **Jehovah**. And he named the place where he had expected to sacrifice his son, **Jehovah-jireh** (meaning '**Jehovah** sees or provides'). Genesis 21:33 & 22:11-16.

That blessed name **Jehovah** was known not only to Abraham's son Isaac and the latter's son Jacob and the latter's twelve sons (all before the time of the Israelites). It was known also to many of their contemporaries in Mesopotamia such as Bethuel and his son Laban and daughter Rebekah. Genesis 24:1-50; 25:21-23; 26:2-20; 28:13-21; 29:31*f.*; 30:27*f.*; & 31:48*f.*

Indeed, even the Philistines in Palestine such as Abimelech and Gera and Ahuzzath and Phichol knew about the name **Jehovah**. Genesis 26:26-29. So too did Esau, the father of the Edomites in the land to the southeast of the River Jordan. Genesis 27:6-27. It is not surprising then, that after the Israelites settled in Egypt (Genesis 39:2-23 & 49:18), also their enslaved descendants Moses and Aaron in Egypt as well as many in Midian still had some knowledge of **Jehovah**. Exodus 3:1-18 & 4:1-31 & 5:1-22 & 6:1-20 *etc.*

Especially from the time of the Israelite Moses onward, the word **Jehovah** is used throughout the Older Testament. *Cf.* Exodus 3:14 & 6:2*f.*; Psalm 150:6; and Isaiah 6:3 *etc.*

His Own name which God gives to Moses at Exodus 3:14, is actually: " 'Ehyeh 'a:sher 'Ehyeh" - and its abbreviation " 'Ehyeh." The first means: "I shall keep on being Whom I shall keep on being" - and the second, the abbreviation, "I shall keep on being." This name is here in the Kal first person continuous imperfect, and implies that God shall keep on being Whom He is and Whom He has been - always, from and unto all eternity.

As such, this name 'I am' - like its cognate 'Jehovah' - implies God's Own being **before** and **above** and **beyond** and independently of creation. Which is why, at the conclusion of the Bible's initial account of creation, one reads about all that J'hovah 'Elohiym the Eternal Triune Being had made or called into ex-sistence. Genesis 2:4 cf. Psalm 90:1-13.

This is again implied at Exodus 6:2f, as an inspired comment on Exodus 3:14f. At 6:2f, we are told that God's name is *JHVH*. Whether that is rendered *Yahweh* alias "He causes to ex-sist" or more properly (we think) *Yehovah* alias "He shall keep on being Whom He is and Whom He was" - the word commences in the third person masculine, as the explanation of the first person singular of the same verb "to be" at Exodus 3:14.

This *JHVH* of the Older Testament is Jehovah-Jesus. In the Newer Testament, He Himself accurately renders it as "I am" and also as "the One Who is and Who was" and as "the Lord God Almighty Who was and is" etc. John 8:58 and Revelation 1:4 & 1:8 & 4:8 etc.

This is the infallible view of Christ the infallible Word about the infallible word *JHVH*! So for us, that clinches the original and the unchanging meaning (and largely too the pronunciation) of *JHVH* also at Exodus 6:2f and Psalm 83:18 and Isaiah 12:2 & 26:4 etc.

It is, then, Jehovah. For also God's upholding of the changing ex-sistence of creation, **presupposes** that only He Himself unchangingly is. Thus, God tells man directly: "I am," Exodus 3:14, Kal first person singular from the verb *hyh* (meaning "to be"). God also tells man His name is "JeHo-VaH," Exodus 6:3, either third person masculine singular from *hyh* or alternatively a divinely-given composite from parts of the future & present & past participles of the same verb *hyh* (thus meaning "He shall keep on being Whom He is and was"). So too at Psalm 83:18 and Isaiah 12:2 & 26:4 etc.

Either way, both Exodus 3:14f & 6:3 imply God's Own eternal being ontically, rather than economically His causation and maintenance of creation's continuing ex-sistence. In other words, Exodus 3:14f & 6:3 imply God's Jehovah-ness, rather than His Yahweh-ness.

Indeed, the inspired statements of Jehovah-Jehoshua-Jesus at John 8:58 and Revelation 1:4 & 1:8 & 1:11 & 1:17 & 2:8 & 4:8 & 11:17 & 16:5 & 21:6 & 22:13 & 22:16 emphasize not so much God's economic Yahweh-ness. Rather do they stress His ontic Jehovah-ness.

For Jesus is Jehoshua - alias Jehovah saves. Jesus is Jehovah Who saves; Jehovah Who saves through Jesus the Saviour. "Salvation is of the Lord"; *Yeshoo 'aahtaah laYehovah*; Jonah 2:9. Indeed: "Salvation to the Lord!"; *laYehovah haYeshoo 'aah!* Psalm 3:8.

In respect of all of the above history, the word **Jehovah** is rendered 'Kurios' [alias 'Lord'] in the **Hebrews**' B.C. 270 Greek Septuagint translation of the Older Testament. Indeed, the same is the case too throughout the inspired Greek Newer Testament.

In fact, when the **inspired** Hebrew John (*cf.* John 8:58f & 12:37-41) at Revelation 1:4 & 1:8 & 1:18 & 2:8 & 4:8 & 11:17 & 16:5 around A.D. 66-96 reflected on the word **Jehovah** at Isaiah 6:1-12, he not only rendered it *Kurios*. But he also explained its **meaning** as "He Who was and Who is and Who shall be" - and **not** as 'Yahweh' or some or other relativistic kind of a now-unpronounceable Judaistic tribal god *à la* the 'Higher Critic' Julius Wellhausen!

Yet the day is coming when all the Gentile Nations shall come to the Divine Lord Jesus Christ, the Highest Critic Who maintains the universe. Indeed, the day is coming too when all elect Israel, also from Jewry, shall come to the economic 'Yahweh'-Jesus of Colossians 1:17 alias the ontic 'Jehovah'-Jesus of Exodus 3:14.

For, as He has promised through His Apostle Paul (in Romans 11:1-36): "Has God cast away His people? God forbid! For I too am an Israelite, of the seed of Abraham.... Through their fall, salvation [comes] to the Gentiles - in order to provoke them [the Israelites] unto jealousy....

"Blindness, in part, has happened to Israel - until the fullness of the Gentiles has come in.... All Israel shall be saved..., so that He may have mercy upon all.... For from Him, and through Him, and unto Him - are all things. To Him be glory, for ever!"

Ponder that the book of Revelation is the hermeneutical key to, and the last word of, the entirety of the prior revelations containing Genesis 2:4 and Exodus 3:14 & 6:3 *etc!* Ponder too that the Lord Jesus Christ said it all, when He claimed about Himself: "Before Abraham was, **I AM!**" And further ponder the meaning of what the later inspired writer tells us in Hebrews 13:8: "Jesus Christ, the same - yesterday, and today, and for ever!"

For thus ends the book of Revelation, and the Bible itself: "Grace be to you, and peace from Him Who is and Who was and Who is to come!" (1:4). "**I am** the Alpha and the Omega, the Beginner and the End, says the Lord Who is and Who was and Who is to come, the Almighty!" (1:8). "These things says the First and the Last" (2:8). "Holy, holy, holy; Lord **God Almighty Who was and is and is to come!**" (4:8). "We give You thanks, O Lord God Almighty Who is and was and is to come!" (11:17).

"You are righteous, **O Lord Who is and was and shall be!**" (16:5). "**I am** Alpha and Omega, the Beginning and the End" (21:6). "I, **Jesus**, have sent...to testify...these things in the churches. **I am** the Root and the Offspring of David" (22:16).

So God is, first and foremost, before and above and beyond time, and from and unto all eternity - the Triune **Jehovah Elohim** Who does not ex-sist and Who alone always was and **is** and shall be (Psalm 90:1-13 *cf.* Genesis 1:1f to 2:4 and Revelation 4:8-11). He is also, secondly and secondarily, from and at the beginning of the universe - **Yahweh** Who gave not being but mere **ex-sistence** to the whole of creation and Who maintains it (Psalm 33:6-9 and

Colossians 1:16). And He is further, thirdly and tertiarily, the great **'I am' and Lord Jesus** Who was incarnated in the fullness of times and Who shall keep on ruling until the very end of time (Galatians 4:4-6 and First Corinthians 15:20-28 and Revelation 22:13-20).

The Holy Bible starts with **Jehovah Elohim** (Genesis 1:1f & 2:4 cf. 3:14-21). It ends with the Jehovah Who always shall be Whom He is and always was - **Jehovah-Jehoshuah**; Jehovah-Jesus; Jehovah-Who-saves! "Amen! Even so, come - **Lord** Jesus!" Consequently, as per God's last word in Revelation 22:21, the grace of our Lord Jesus Christ be with us all.

Endnotes

- 1) G.F. Oehler.: *Theology of the Old Testament* [1873], ET, T. & T. Clark, Edinburgh, 1874, I:136.
- 2) Philo: *Life of Moses* 3:11 & 3:25 cf. 2:166 & 11:152.
- 3) *Mishna Berachoth* (9:5).
- 4) Geiger: *Lessons from the Mishna*, p. 3.
- 5) M. Maimonides.: *Moreh-Nebodchim* I:61. See too his *Jad chazaka* 14:10 , which agrees with *Thamid* 7:2.
- 6) *Encyclopaedia Judaica*, Keter, Jerusalem, 1972, X:762-85. For more balanced Jewish evaluations of the Karaites, see: Z. Cohn's *The Halachah of the Karaites* (1936) and his *The Rise of the Karaite Sect* (1937), and N. Wieder's *The Judean Scrolls and Karaism* (1962).
- 7) S. Grayzell: *Karaites; Karaism*. Article in A.M. Hyamson & A.M. Silbermann (eds.): *Vallentine's Jewish Encyclopaedia*, Shapiro, Vallentine & Co., London, 1938, pp. x & 345.
- 8) *Op. cit.*, pp. ix & 93-98.
- 9) E. Würthwein: *The Text of the Old Testament*, Basil Blackwell, Oxford, 1957, pp. 15-20 & its n. 1 on its p. 17.
- 10) J. Owen: *Works*, Banner of Truth, Edinburgh, 16:281-421.
- 11) F.N. Lee: *Bible and Qur'an*, unpub., 24th January, 2004. Obtainable by request, from the author, at francisnigellee@dr-fnlee.org.
- 12) Ignatius: *Epistle to the Magnesians* (Longer Version), 9.
- 13) *The Apology of Aristides* (as preserved in the history of *Barlaam and Josaphat* translated from the Greek), I.
- 14) Justin Martyr: *Dialogue with Trypho*, 59f.
- 15) Justin Martyr: *First Apology*, 63.
- 16) Justin Martyr: *Hortatory Address to the Greeks*, 20.
- 17) Irenaeus: *Against Heresies* II (Preface1) & II:1:1 & II:1:5 & II:13:4 & II:28:5 & II:34:4 to II:35:3 and III:6:2f and IV:13:4, and *Fragments* LII.
- 18) Clement of Alexandria: *The Instructor*, I:8.
- 19) Clement of Alexandria: *Stromata*, I:25 & V:6.

- 20) Some English translations of Clement's *Stromata* V:6 translate the divine name there as "Jave." Clement himself, however, there has *Iaou*. See too *International Bible Encyclopedia*, II:507.
- 21) Tertullian: *On Prayer*, 3.
- 22) Origen: *De Principiis* [*On Origins*], I:3:6-8 & II:4:1.
- 23) Oehler: *Theol. of the O.T.*, I:136.
- 24) Origen: *Against Celsus*, V:22 & V:24 and VIII:7 & VIII:12.
- 25) Origen: *Commentary on John*, I:6 & I:11 & I:22f & I:34 & II:7 & II:28. See too his *Commentary on Matthew*, X:1 & X:14 & XIII:2.
- 26) Novatian: *Treatise Concerning the Trinity*, chs. 2-15.
- 27) Gregory Thaumaturgus: *Twelve Topics on the Faith*, V.
- 28) See the article *Sanchuniathon*, in the *Encyclopedia Britannica*, Encyclopedia Britannica Inc., U.S.A., 1974, *Micropedia* VIII:843.
- 29) Eusebius: *Preparation for the Gospel*, I:9.
- 30) Eusebius: *Church History*, II:1-13.
- 31) Constantine: *Oration*, chs. 9 & 11 & 14 & 26.
- 32) *Constitutions of the Holy Apostles*, IV:3:19 & VII:2:33.
- 33) Athanasius: *Council of Nicaea*, 1-3.
- 34) Athanasius: *Against the Heathen*, 2 & II:33.
- 35) *Op. cit.*, 3.
- 36) Athanasius: *In Illud 'Omnia' etc. on Luke X.22 (Matt. XI.27)*, 6.
- 37) Athanasius: *op. cit.*, 22.
- 38) *Op. cit.*, I:4:11 & I:10:36 & II:20:53 & III:23:4 & IV:1.
- 39) *Op. cit.*, 4.
- 40) Cyril of Jerusalem: *Catechetical Lectures*, VI:7 & VII:5f & XI:20 *cf.* XVIII:11.
- 41) Hilary of Poitiers: *On the Trinity*, I:5f & II:5 & III:3 & IV:8 & V:22f & VII:24f.
- 42) Gregory of Nazianze: *Oration on the Son*, III:29:3 & III:29:17.
- 43) Gregory of Nazianze's *Fourth Theological Oration*, 18-20; and his *Oration on the Theophany* (39:2).
- 44) Gregory of Nyssa: *Against Eunomius.*, II:4.
- 45) Gregory of Nyssa: *Great Catechism*, ch. 25.
- 46) Basil: *On the Spirit*, ch. 30.

- 47) Basil: *On the Six Days*, I:2 & IX:6.
- 48) Basil: *Letters* 189:2 & 210:3.
- 49) *Ib.*, 210:3.
- 50) Jerome: *Letters* 15:4 & 48:14.
- 51) Jerome: *Preface to the Chronicle of Eusebius*, 2.
- 52) Jerome: *Preface to the Book of Hebrew Questions*.
- 53) Jerome: *Preface to the books of Samuel and Kings*.
- 54) Jerome: *Preface to Daniel*.
- 55) Jerome: *On Psalm 8*:2. See Oehler's *Theol. of O.T.*, I:136.
- 56) Jerome: *Letter XXV to Marcella*.
- 57) Jerome: *Preface to the Commentary on Ecclesiastes*.
- 58) Jerome: *Against Jovianus*, I:18.
- 59) Chrysostom: *None can harm him who does not injure himself*, 13 & 17.
- 60) Chrysostom: *Concerning the Statues*, XI:2.
- 61) Chrysostom: *Homilies on St. John*, IX[1] & XV[2] & XLIX[1-2] & LV:(1-2).
- 62) Chrysostom: *Homilies on Hebrews* XXXIII[3]
- 63) Ambrose: *Concerning the Christian Faith*, I:1:6-11 & I:13:83. & II:Introduction.3 & II:4:35 & V:1:25.
- 64) Augustine: *Confessions*, I:II:2 & VII:9:13 to VII:10:11.
- 65) Augustine *City of God* (VIII:11-12 *cf.* XII:2; XVII:18; and *cf.* too his *Christian Doctrine* I:32:35)
- 66) Augustine: *On the Trinity*, I:8:17 (*cf.* too I:1:2 & V:2:3) and VII:5:10.
- 67) Augustine: *On Faith and the Creed*, IV:6 & VII:8:15f.
- 68) Augustine: *On the Psalms* 76:1 *cf.* 93:5, and 105:9.
- 69) Augustine: *Lectures on the Gospel of St. John*, II:2 & III:7 & XXXIX:8 & XL:3 & XCIX:5. *Cf.* too his *Homily on the Epistle of St. John* II:4-5; his *Sermons on New Testament Lessons* 121:2; his *On the Psalms* 1:6 & 9:11 & 39:22 & 83:12 & 90:3 & 144:5
- 70) Augustine: *On the Nature of Good*, 19.
- 71) *Op. cit.*, ch. 1.
- 72) Theodoret: *Dialogues*, in the 1969 Eerdmans edition of Schaff's *Nicene & Post-Nicene Fathers*, Second Series, III:194.
- 73) Theodoret: *Quaest. 15 in Exod.* See too Epiphanius's *Adv. Haer.* I:3:20(40). According to Oehler's *Theol.*

of *O.T.* (I:139) and H. Bavinck's *Gereformeerde Dogmatiek*, Kok, Kampen, 1928, II:112.

74) Theodoret: *Quaest. in II Chron.*

75) Theodoret: *Dialogues*, I (in Schaff's *op. cit.* III:20 1& III:233 & III:279).

76) J.P. Smyth: *How we got our Bible*, Religious Tract Soc., London [1886], 1912, pp. 48 & 57 & 59.

77) John of Damascus: *Exposition of the Orthodox Faith*, I:8f.

78) See Anselm's *Monol.* 28 and *Prosl.* 17; Lombard's *Sent.* I dist. 8; Thomas's *Summa Theol.* I qu. 2 art. 3 and qu. 3 and his *Summa cont. Gent.* I:16f; Bonaventura's *Brevil. I:2* and *Sent.* I dist. 8; and Petavius's *de Deo* I:6; *etc.* See too Zwingli's *Opera* III:115f & IV:81f; Hyperius's *Meth. Theol.* pg. 87; Peter Martyr's *Loci Communes* pg. 30; Polanus's *Synt. Theol.* II:5; Zanchius's *Opera* II:49f; Ursinus's *Tract. Theol.* pg. 46; *etc.*

79) See: *The Divine Name that will Endure Forever*, Internat. Bible Students Assoc., Brooklyn, 1984, pp. 17f.

80) M. Luther: *Shem Hamphoras*, in his *Works*, Concordia, St. Louis, XX:2057f.

81) M. Luther: *The Magnificat Translated and Explained*, in *Works of Martin Luther*, Holman, Philadelphia, 1980, III:196. See too in Oehler's *Theol. of O.T.* I:140f; and *The Divine Name*, pp. 18f.

82) *Op. cit.*, Concordia Publishing House, St. Louis, 1950, I:433 n. 63.

83) *Ib.*, I:385 n. 18 & I:385f & II:89.

84) J. Calvin: *Inst.* I:10:2 & I:13:10,13,18,20,23,24.

85) J. Calvin: *Commentaries on the Four Last Books of Moses arranged in the Form of a Harmony*, Eerdmans, Grand Rapids, n.d., I:69 & 73f.

86) *Ib.*, I:127. 87) J. Calvin: *Comm. Four Last Books of Moses*, I:417f.

88) *Institutes of the Christian Religion*, II:8:16.

89) J. Calvin: *Harm. Pent.*, I:342.

90) *Inst.* II:8:17.

91) *Harm. Pent.*, II:115f.

92) *Ib.*, II:121.

93) J. Calvin: *Sermons on Deuteronomy* (4:15-18 & 21:22f), [1555f], Banner of Truth Trust, Edinburgh, 1987, 23rd & 123rd sermons.

94) *Preface to King Francis*, para. 236 (at front of Calvin's *Inst.*), and *Inst.* I:11:7 & I:11:12f.

95) J. Calvin.: *Commentary on the Second Epistle to the Thessalonians*, 2:3.

96) J. Calvin: *Institutes* II:6:4.

97) J. Calvin.: *Commentary on the First Epistle of John*, 2:23.

- 98) *Ib.*, 4:6.
- 99) A. McClure: *Translators Revived: A Biographical Memoir of the Authors of the English Version of the Holy Bible*, Maranatha Pubs., Worthington Pa., n.d., p. 48.
- 100) *Heidelberg Catechism*, Q. & A. 80.
- 101) *Heid. Cat.*, QQ. & AA. 94 to 98.
- 102) *Second Swiss Confession*, ch. 3. 103) *Ib.*, chs. 4 & 5.
- 104) "Na de voleinding van het werk der schepping, wordt hier allereerst God den naam van JEHOVAH gegeven, beteekenende den zelfstandige, den zelfwezende, van zichzelf zijne van eeuwigheid tot eeuwigheid, en de oorsprong of oorzaak van het wezen aller dingen, waarom ook deze naam den waren God alleen toekomt. Onthoud dit eens voor al: waar gij voortaan het woord HEERE met groot letters geschreven vindt, dat aldaar in het Hebreeuwsch het woord JEHOVAH of korter JAH staat."
- 105) "'Ik ben die Ik ben' of 'Ik zal zijn die Ik was'; komende in den grond overeen met den naam **Jehovah**. Dit beteekent dat God, die Mozes zond - eeuwig is in wezen, getrouw in zijn beloften, en alvermogen in haar uitvoering. Verg. Openb. 1:4,8 en 16:5; Hebr. 13:8."
- 106) "God de Heere wil hier zeggen dat deze zijn naam **Jehovah**, en hetgeen die naam beteekent, tot nog toe hun zoo wel niet bekend was, als het hun voortaan zou bekend gemaakt worden.... Overigens heeft God zich reeds lang vóór dezen JEHOVAH genoemd, en bij dezen naam zijn beloften verzekerd, gelijk te zien is Gen. 2:4,7,8,9, en 15:7 en 26:24, en 28:12, enz."
- 107) "...uitroepen den naam **Jehova**."
- 108) *Westminster Confession of Faith*, I:8.
- 109) *Westminster Confession of Faith*, II:1 & XXI:1
- 110) *Westminster Larger Catechism*, QQ. & AA. 101 & 104 & 109.
- 111) See: Gataker's *De Nomine Tetragrammato Dissertatio* (London, 1645); and his *Thomae Gatakeri Londinatis Dissertationis De Tetragrammato adversus Capellum Vindicatio* (London, 1652). J. Reid in his 1811 *Memoirs of the Westminster Divines* (Banner of Truth Trust, Edinburgh, 1982, I:285-315) tells us that "Gataker...made very great proficiency in the knowledge of the Hebrew language...which he derived from the very celebrated Mr. Edward Lively, who was the Professor of Hebrew in Cambridge, and eminently skilful in that language." Dr. Montague, President of Sidney College, designed to invite Gataker to teach Hebrew there. "He devoted much of his time...especially to his improvement in an acquaintance with the Holy Scriptures in their original languages." The Earl of Manchester offered him the Presidency of "Trinity College in Cambridge, which was the greatest preferment in that University." Gataker wrote "a profound and ingenious treatise respecting the name by which God made Himself known to Moses and to the people of Israel - the most glorious name of God, JEHOVAH.... The author strenuously defends the common way of pronouncing the word Jehovah.... His name as a Scholar is paralleled with those of Selden and Ussher.... That glorious name of God 'JEHOVAH'...is strenuously defended.... Gataker, in his judicious and laborious discourse on the glorious name by which God made Himself known to Moses and to the people of Israel, has shewed that he was a very great master of Hebrew.... This curious [alias well-crafted] and instructive treatise has been well received by competent judges, and found its way under Divine Providence into some very respectable libraries."

- 112) Reid's above *op. cit.* I:310 mentions that in Hadrian Reland's collection of ten discourses for and against "Jehovah" being the original name of God, "the received usage of that glorious name of God 'JEHOVAH' is strenuously defended in...five dissertations: - of which the majority were "three...by the celebrated John Leusden." Indeed, the Schaff-Herzog-Plitt *Religious Encyclopaedia* (Funk & Wagnalls, New York, 1882, II:1309) states that the 1624-99 Johan Leusden studied "especially Oriental languages...and was appointed Professor of Hebrew at Utrecht in 1650. His lectures, distinguished by clearness and learning, were much frequented; and his elementary Hebrew grammar and dictionary (1688) were much used. He edited the Hebrew Bible..., the Septuagint...and the Syriac New Testament, and wrote valuable philological treatises and commentaries." See too A. Kuyper Sr.'s *Dictaten Dogmatiek, Locus De Deo* I:iii:236, Kok, Kampen, 2nd Printing., n.d.: "Among the knowledgeable Orientalists in our land, many have opined that Y^eHoVaH is according to Revelation 1:4 to be explained as a composite - of JHVH as an abbreviation of Y^ehiy; Ho, as an abbreviation of Hoveh (present tense of Havah = 'to be'); and Vah, an abbreviation of hVh [haVah]. Thus Y^eHoVaH would then be a deliberately-composed name. Inter alii Professor Leusden has gone to a lot of trouble to get this explanation accepted and maintained."
- 113) A. Harkavy: *The Holy Scriptures Revised in Accordance with Jewish Tradition and Modern Biblical Scholarship*, Hebrew Publishing Company in New York [1936] rep. 1951, pp. iii & 82.
- 114) J. Owen: *Works*, Banner of Truth Trust, London, 1966 rep., XII:248-51.
- 115) See the 1675 *Formula Consensus Helvetica* in A.A. Hodge's *Outlines of Theology*, Thomas Nelson & Sons, London, 1879, pp. 656f.
- 116) S. Charnock: *The Existence and Attributes of God*, Baker, Grand Rapids, 1969 rep., I:286f.
- 117) G. Bush: *Notes on Exodus* [1852], James Family Christian Pubs., Minneapolis, 1979, pp. 51 & 82f.
- 118) H.D.M. Spence & J.S. Exell (eds.): *The Pulpit Commentary*, Anson D.F. Randolph & Co., New York, n.d., pp. 57, 62f, 70, 82, & 141f.
- 119) J.H. Kurtz: *History of the Old Covenant* [1858]. ET & abridgment, T. & T. Clark, Edinburgh, 1870, I:18-24 cf. III:94f.
- 120) T. Christlieb: *Modern Doubt and Christian Belief*, ET, T. & T. Clark, Edinburgh, 1874, pp. 259f.
- 121) F. Delitzsch: *Commentar zur Genesis: Die Genesis Ausgelegt*, Dörffling und Franke, Leipzig, 1853, pp. 126f.
- 122) F. Delitzsch: *System of Biblical Psychology*, T. & T. Clark, Edinburgh, 1875 pp. 195-204.
- 123) C.F. Keil & F. Delitzsch: *Biblical Commentary on the Older Testament. Vol. I. The Pentateuch*, ET, T. & T. Clark, Edinburgh, 1885, I:pp. 75f.
- 124) *Ib.*, II:438f & II:467f.
- 125) G.F. Oehler, & F. Delitzsch: *Jehovah*, in Schaff-Herzog-Plitt's *op. cit.* II:1152f.
- 126) Oehler: *Theol. of O.T.*, I:134-48.
- 127) *Ib.*, I:127f, at its footnote 1.
- 128) E.W. Hengstenberg: *Dissertation on the Names of God in the Pentateuch*, I:231f.

- 129) See in J. Calvin's *Commentaries on the Book of Genesis*, Eerdmans, Grand Rapids, 1948 ed., I:108-110 and esp. its footnotes 1 & 1 there.
- 130) E.W. Hengstenberg: *Christology of the Older Testament*, T. & T. Clark, Edinburgh, 1875, IV:168-78.
- 131) E.W. Hengstenberg: *The Revelation of St. John*, Mack Pub. Co., Cherry Hill N.J. [1851], 1972 rep., I:66f.
- 132) D. McDonald: *The Biblical Doctrine of Creation and the Fall*, Klock & Klock, Minneapolis, [1856] 1984 rep, pp. 31f.
- 133) J.H. Thornwell: *Collected Writings* [1875], The Banner of Truth Trust, Edinburgh, 1974 rep., I:149f.
- 134) R.L. Dabney.: *Lectures in Systematic Theology* [1878], Zondervan, Grand Rapids, 1976 rep., pp. 145f.
- 135) *The DIVINE NAME that will endure Forever*, Internati. Bible Students Assoc., Brooklyn, 1984, p. 21.
- 136) A. Makrakis: *Interpretation of the Book of Revelation of St. John the Divine*, The Orthodox Christian Educational Society, Chicago, 1972 rep., pp. 8f & 46.
- 137) Hodge, A.A.: *The Confession of Faith*, Banner of Truth Trust, London, [1868] 1958 rep., p. 41.
- 138) Hodge, A.A.: *Op. cit.*, pp. 9f cf. 656f.
- 139) See at our endnote 115 above.
- 140) A.A. Hodge: *Outlines of Theology*, Thomas Nelson & Sons, London, 1879, p. 134.
- 141) A.A. Hodge: *Evangelical Theology*, Banner of Truth Trust, Edinburgh, [1890] 1976 rep., p. 226.
- 142) *The divine name*, p. 6.
- 143) J.P. Lewis: *The English Bible from KJV to NIV*, Baker, Grand Rapids, 1982, p. 230.
- 144) *New World Translation of the Christian Greek Scriptures*, Watchtower Bible and Tract Soc. Inc., Brooklyn N.Y., [1951], rev. ed., pp. 10 & 25: "The exact pronunciation of the name is not known today, but the most popular way of rendering it is 'Jehovah.' The abbreviation for this name is 'Jah' ('or 'Yah'), and it occurs in many of the names found in the Christian Greek Scriptures. Also in the exclamation 'Alleluia! or 'Hallelujah! found four times at Revelation 19:1,3,4,6, and meaning 'Praise Jah!'.... While inclining to view the pronunciation 'Yah-weh' as the more correct way, we have retained the form 'Jehovah' because of people's familiarity with it since the 14 th century. Moreover, it preserves...the four letters of the tetragrammaton JHVH."
- 145) *Ib.*, pp. 19f and cf. 30f: "From the 14th century A.D. forward, translations of parts or of all the Christian Greek Scriptures have been made into the ancient classical Hebrew. The Shem Tob version of Matthew into Hebrew was made about A.D. 1385. When coming upon quotations from the Hebrew Scriptures where the Name appeared, the translators into Hebrew had no other recourse than to render *kyrios* or *theos* back into its original tetragrammaton form JHVH.... All together, the appearances of the sacred tetragrammaton in the 19 Hebrew versions to which we have had access, total up to 307 distinct occurrences."
- 146) W.R. Martin.: *The Kingdom of the Cults*, Bethany Fellowship Inc. Pubs., Minneapolis, 1977, pp. 64-66.
- 147) A.A. Hoekema: *Jehovah's Witnesses*, Eerdmans, Grand Rapids, 1972, pp. 46f & n. 148.
- 148) *The divine name*, pp. 24 & 26.

- 149) See endnotes 146 to 148 immediately above.
- 150) H.E. Gravemeijer: *Leesboek over de Gereformeerde Geloofsleer*, J.J. Wiarda, Sneek, Netherlands, 1881, I:3:11f (pp. 45-58).
- 151) J. Orr: *The Christian View of God and the World as centring in the Incarnation*, Andrew Elliot, Edinburgh, 1893, pp. iii & 13f.
- 152) *The divine name*, p. 22.
- 153) C.W. Votaw: *The American Standard Edition of the Revised Bible*, in *The Biblical World* 17 (Oct. 1907):267.
- 154) A. Kuyper Sr.: *Dictaten Dogmatiek, Locus De Deo* I:ii:235-244.
- 155) Basil the Great: *Sermon 2* (as cited in Witsius's *The Economy of the Covenants between God and Man*, Turnbull, Edinburgh, 1804 ed., I:48f). The unfallen Adam, as the Triune God's very image, **necessarily perceived Him** to be **Triune** (see his *Second Sermon*).
- 156) Epiphanius (*Panarius* p. 9) said of Adam: "He was no idolater - for **he knew God the Father, Son, and Holy Ghost**; and he was a Prophet, and knew that the Father said to the Son [in the Spirit] 'Let Us make man!'" Indeed, to Epiphanius, the denial of God's original revelation to man as being trinitarian - is **heresy**. See his *Heresies* (*in loc.*).
- 157) Zanchius (as cited in Witsius, Graveimeijer, Fairbairn, Honig, *etc.*) stated "most of the Fathers opined that Adam, seeing he was such and so great a friend of God before his fall, had...heard Him speak.... This was always the Son of God.... Christ is thus the Jehovah Who brought Adam and placed him in Paradise and spoke with him." Cf. Genesis 2:4-17.
- 158) H. Witsius: *The Economy of the Covenants*, 1694, I:1:5-8: "The wisdom of the first man ought I think to be extended so far as not to suppose him in the state of innocence ignorant of the mystery of the Trinity.... It may justly be doubted whether...he worships the true God at all, who does not know and worship Him as subsisting in three Persons.... God, in the work of the creation, manifested Himself as a Trinity.... It is not therefore credible this mystery should be entirely unknown to the...first parent - unless we can suppose Adam ignorant of his Creator Who was [not only God as the Father but] was likewise the Son and the Holy Spirit [Genesis 1:1 & 1:2 & 1:3 & 1:26].... It certainly cannot be without design that the Scripture, when speaking of man's Creator, so often uses the plural number [Genesis 1:26 *etc.*].... Which phrases, unless referred to a Trinity of Persons, might appear to be dangerous.... That learned man therefore was mistaken, who insisted that the knowledge of the Trinity 'exceeded the happiness of Adam's state which was merely natural'.... The ancients believed that the Son of God did then also reveal Himself to Adam, and conversed with him.... Who then can refuse that Adam in innocence had the same knowledge of God in three Persons - though ignorant what Each Person in His order was to perform in saving sinners?" See too Witsius's *The Apostles' Creed*, 1739, pp. 64f. My own translation - F.N. Lee.
- 159) H.E. Gravemeijer: *Leesboek over de Gereformeerde Geloofsleer*, Wiarda, Sneek, 1881, 3:7:29 & 4:4:15-21 & 6:10:33-35 & 8:13:49: "Adam and Eve then knew the true God, and also after the fall remained...worshippers of Him Who created heaven and earth.... Our old Reformed Theologians consistently taught that Adam **knew** God to be **triune** also before the fall [*cf.* Ecclesiastes 7:29 & Ephesians 4:24 & Colossians 3:10].... He truly knew the true God. Rightly, also the plural form of the most ancient divine name *Elohim*, which occurs already in Genesis 1:1, was regarded as significant.... The plural indeed indicates that **God's unity is no solitude**.... Likewise as regards Genesis 1:26.... "How the creation of the world took place, we know only from Moses, Genesis 1 & 2, who acquired knowledge thereof by tradition from Adam [*cf.* Genesis 5:1], and who wrote it down after a further revelation from God.... God spoke immediately to Adam from the beginning, and taught him himself to speak - by letting him hear words. He instructed Adam.... Moses acquired knowledge of this by tradition from Adam.... **Adam had to deal with**

the Triune God. And before the fall, the Son was the Source of his life - inasmuch as He is of one essence with the Father and the Holy Spirit, and has His life in common with Both of Them."

- 160) As for endnote 154.
- 161) A. Kuiper Sr.: *De Vroomheid der Taal*, in his *Strikt Genomen*, J.H. Kruyt, Amsterdam, 1990, pp. 177f.
- 162) A. Kuiper Sr.: *Pro Rege of het Koningschap van Christus*, J.H. Kok, Kampen, 1911, I:343.
- 163) H.H. Kuiper: *Evolutie of Revelatie*, Hōveker & Wormser, Amsterdam, 1903, pp. 31 & 95f.
- 164) H. Bavinck: *Magnalia Dei*, J.H. Kok, Kamopen, 1909, pp. 144f.
- 165) H. Bavinck: *Gereformeerde Dogmatiek*, J.H. Kok, Kampen, 1928, II:81 & II:112-24.
- 166) Moffatt, J.: *A New Translation of the Bible*, Hodder & Stoughton, London, 1934, *in loc.*
- 167) C.N. Impeta: *Heer, Heere.* In *Christelijke Encyclopaedie voor het Nederlandsche Volk*, J.H. Kok, Kampen, 1929, II:499f.
- 168) *Zeitschrift für die alttestamentliche Wissenschaft*, 1934, Vol 54, p. 269.
- 169) M. Reisel: *The Mysterious Name of Y.H.W.H.*, p. 74 [cited in *The divine name*, p. 7].
- 170) L. Boettner: *Studies in Theology* [1947], Eerdmans, Grand Rapids, 1957 rep., pp. 83f & 106.
- 171) L. Cohn: *The Trinity in the Older Testament*, pp. 3-4.
- 172) See at endnote 170 above.
- 173) A.W. Pink: *Gleanings in Exodus*, Moody Press, Chicago, 12th printing, 1973, p. 29 *cf.* p. 49.
- 174) A.A. van Ruler: *De aard van onze kennis van God*, in his *Theologisch Werk*, G.F. Callenbach, Nijkerk, 1973, VI:61f.
- 175) H. Hoeksema: *Reformed Dogmatics*, Reformed Free Pub. Assoc., Grand Rapids, 1966, pp. 36 & 65-76 & 142 & 347.
- 176) J. van Bruggen: *The Future of the Bible*, Thos. Nelson Inc., Nashville, 1978, pp. 121f.
- 177) J.M. Boice: *Foundations of the Christian Faith*, InterVarsity Press, Downers Grove, Ill., 1978, I:26-31 & II:130-31.
- 178) J. van Genderen & J.H. Velema: *Beknopte Gereformeerde Dogmatiek*, Kok, Kampen, 1993 ed., p. 137.
- 179) M.H. Smith: *Systematic Theology*, Greenville Seminary Press, S.C., 1994, I:109f & I:134.
- 180) C. van Til: *Apologetics*, Westminster Theological Seminary, Chestnut Hill, Philadelphia, 1966 ed., pp. 5-8. See too his *The Defense of the Faith*, Presbyterian & Reformed Pub. Co., Philadelphia, 1955, pp. 9f & 35; and his *In Defense of the Faith: A Survey of Christian Epistemology*, Den Dulk Foundation, 1969, p. 16; *etc.*
- 181) C. van Til: *Christ and the Jews*, Presbyterian & Reformed Pub. Co., Philadelphia, 1968, p. 35.
- 182) C. van Gelderen: *Tetragram.* In *Christelijke Encyclopaedie voor het Nederlandsche Volk*, J.H. Kok, Kampen, 1929, V:406.

- 183) E.P. Groenewald: *Die Evangelie volgens Johannes*, D.R.C. Pubs., Cape Town, 1980, at John 4:9-20f.
- 184) J. Calvin: *Comm. on Ephesians* (2:20).
- 185) See J. Calvin's May 1537 *Letter to Simon Grynee*, in the Bonnet ed. of the *Selected Works of John Calvin*, Baker, Grand Rapids, 1983, 4:1:54-56.
- 182) E.P. Groenewald: *Die Evangelie volgens Johannes*, D.R.C. Pubs., Cape Town, 1980, at John 4:9-20f.

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ABOUT THE AUTHOR —>



Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.

During World War II, the Royal Navy appointed Nigel's father W.S. Lee Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Nigel became a Calvinist; had the great privilege of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal, External Examiner in Ethics for the Stellenbosch Theological Seminary, and a Barrister (or Trial Lawyer) of the Supreme Court of South Africa.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in N.J.; Visiting Lecturer in Apologetics at Reformed Theological Seminary in Jackson Miss.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis Mo.; Research Scholar-in-Residence at the Christian Studies Center in Memphis Tenn.; Academic Dean of Graham Bible College in Bristol Tenn.; and incidental Lecturer at several other Colleges, Seminaries, and Universities. He was at that time the only person in the World serving on the Executives of both the British Lord's Day Observance Society and the Lord's Day Alliance of the U.S.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) - and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees including eleven earned doctorates* for dissertations in Education, Law, Literature, Philosophy and Theology.

After his father was murdered, Lee had the joy of leading the murderer in jail (and later also the latter's parents) to Christ. Though loving to study, Lee prefers to preach and lead folk to Christ.

Lee rises early; reads God's Word in eleven languages; then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured or preached in all those countries, as well as in Brazil, Scotland, Korea, Japan, Namibia, New Zealand, and Zambia.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia - where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. They have two children, Johanna Paulina who teaches at Parkridge High School and Anna Marie who teaches at Earnshaw State College.

* Th.D.: *The Covenantal Sabbath*

Ph.D.: *Communist Eschatology*

S.T.D.: *Rebaptism Impossible!*

D.Min.: *Daily Family Worship*

D. Ed.: *Catechizing Before Communion not prior to Puberty*

D.R.E.: *Baby Belief Before Baptism!*

D.Phil.: *Miracles - What and When and Why?*

D.Jur.: *Women Ministers and Australian Litigation*

D.Litt.: *Holinshed on the Ancient British Isles*

D.C.L.: *The Roots and Fruits of the Common Law*

D.Hum.: *Tiny Human Life - Abortion and IVF*